

وَاللَّهُ
صَلَّى عَلَيْهِ
وَأٰلِهِ
سَلَامٌ

al-Suyuti, Ibn Shahin,
al-Nasa'i, al-Bukhari, Muslim,
al-Nawawi and Ibn Hajar al-'Asqalani

The
Perfect Family

Virtues of the

Ahl al-Bayt

Translated by Khalid Williams

Ahl al-Bayt

The Prophetic Household the *Ahl al-Bayt* are a distinct group of people specifically mentioned by Allah most High in the Qur'an and their virtues were extolled by the Prophet ﷺ himself.

Using traditional sources, this work shows the sheer diversity of the Prophetic statements mentioning the virtues of his family.

Only the works of highly respected traditional Sunni hadith scholars were selected to ensure that no question of authenticity would remain. The result is a remarkable work capturing the due reverence that the Prophet ﷺ held for his family and the immense veneration of the Companions for them.

The Perfect Family
Virtues of the *Ahl al-Bayt*

It is the man who has with the angels
showing and teaching is my mother and
Muhammad's daughter is my sister and my father
And our flesh and blood are intertwined
Ahmed's grandsons are my own two sons
So who among you then has a sister like mine?
I was the first of you all to come to Islam
Still a boy whose adolescence had not yet begun

All the Ahl al-Bayt

Imam al-Faydhi said
"The first of poets should be mentioned by name
who is present at the event about the
so that he can recognize his proud place in Islam"

Muḥammad the Prophet is my brother and father-in-law,
Hamza, the master of martyrs, is my uncle;
Jā'far, the man who flies with the angels
Morning and evening, is my mother's son;
Muḥammad's daughter is my bride and my partner,
And our flesh and blood are intertwined;
Aḥmad's grandsons are my own two sons;
So who among you, then, has a status like mine?
I was the first of you all to enter Islam,
Still a boy whose adolescence had not yet begun.

'Alī ibn Abī Ṭālib

Imam al-Bayhaqī said,
'These lines of poetry should be memorised by anyone
who is ignorant of the truth about 'Alī,
so that he can recognise his proud place in Islam.'

The Perfect Family

Virtues of the *Ahl al-Bayt*

Foreword by Dr. Mostafa al-Badawi

Imam al-Suyūṭī's *Iḥyā' al-Mayt bi-Faḍā'il Ahl al-Bayt*
'Reviving the Dead: the Virtues of the Prophetic Household'

Ibn Shahīn's *Faḍā'il Fāṭima*

'The Virtues of Fāṭima'

Imam al-Suyūṭī's *Al-Thughūr al-Bāsima fī Manāqib*

Sayyidatinā Fāṭima

'The Radiant Smile on the Virtues of Our Lady Fāṭima'

Imam al-Nasā'ī's *Khaṣā'is Imam 'Alī*

'The Unique Distinctions of 'Alī'

Chapters on *Faḍā'il* and *Manāqib* of *Ahl al-Bayt*

from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

with the Commentaries of Imam al-Nawawī and Ibn Ḥajar al-'Asqalānī

Translated by Khalid Williams

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THE PERFECT FAMILY

THE VIRTUES OF AL-HASAN <small>عليه السلام</small> AND AL-HUSAYN FROM <i>ṢAḤĪḤ MUṢLIM</i> <small>عليه السلام</small>	241
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Publisher’s Note

ALL PRAISE is for Allah Most High and the choicest of peace and blessings be upon His Final and Beloved Messenger – our Master Muhammad.

Publishing a work on the noble family of the Messenger of Allah عليه السلام has always been among our intentions, and after the successful publication and reception of Sayyid Muḥammad ibn ‘Alawī al-Mālikī al-Ḥasanī’s *al-Insān al-Kāmil – The Perfect Man*, work began on the book you now hold in your hand.

That the Prophet himself عليه السلام set the unique distinctions of his family is second only to Allah Most High having first set their status by declaring:

«God but wishes to remove impurities from you, O People of the House, and purify you thoroughly.» (33:33)

«No reward do I ask of you for this except the love of those near of kin...» (42:23)

The role of the *Ahl al-Bayt* (literally, ‘the People of the House’, which refers to the Prophetic Household) during the lifetime of the Prophet was immense, for besides being the first people to be invited to Islam,¹ two out of the first three Muslims came from the Prophetic Household.²

A study of the importance of the Prophetic Household is a must as the love for them is a condition on all Muslims – something that is not disputed.³ The Prophetic Household are the common denominator of the Umma, the point of calibration and the means by which internal rectification takes place.

It was in light of the tremendous character and nature of the Messenger of

1 Qur’an 26:214.

2 ‘The most scrupulous course is to say that the first free man to convert was Abū Bakr, the first boy or youth was ‘Alī, the first woman was Khadija, the first client was Zayd and the first slave was Bilāl. Allah knows best’. *An Introduction to the Science of the Hadith, Kitāb Ma‘rifat Anwā‘ ‘Ilm al-Ḥadīth* by Ibn Al-Ṣalāḥ Al-Shahrazūrī, Translator: Eerik Dickinson, Garnet Publishing p216.

3 Aside from the traditional Sunnis, the Shī‘a and Khawārij movements all accept the importance of the obligations specific to *Ahl al-Bayt*. Although there may be disagreements on points of theology or Islamic law, there is no disagreement on the obligation to love the *Ahl al-Bayt* as this is enshrined in scripture.

Allah ﷺ that all those who were associated with him were blessed with virtues and excellences not found elsewhere.

We see the perfection of the Prophet's lineage whereby all his forefathers had distinctions not found in others around them.⁴

The women that he ﷺ married became Mothers of the Believers,⁵ and were honoured by being addressed by Allah Most High in the Qur'an.⁶

The people who believed in him ﷺ – the *Ṣaḥāba* – became the greatest human beings to walk the earth after the Prophets and Messengers.

Those that did *hijra*⁷ with him became Muhājirīn and those that opened their doors to the Muhājirīn became the Anṣār,⁸ both honoured by being mentioned and praised by Allah Most High in the Qur'an.⁹

And those that were with him ﷺ in the cave during the *hijra* journey have specific mention by Allah in the Qur'an.¹⁰

The tree that he ﷺ used to lean upon became a tree of Paradise,¹¹ the ground that he once tread upon became one of the meadows of Paradise.¹²

In light of the aforementioned, it is no wonder that the most perfect human being to ever live should be succeeded by the most perfect of progenies: the purified *Ahl al-Bayt* – the Perfect Family'

I am indebted to Dr Mostafa al-Badawi for writing the foreword to this book – it is an outstanding introduction for what is to follow; and also to Sidi Taheer Kasmani and Suemaya Gangat for their involvement with this book. The work has taken longer to produce than originally intended – this was partly due to the passing away of my beloved father, for whom I pray this is a means of *ṣadaqa jāriya*.¹³

4 See *Ṣaḥīḥ al-Bukhārī*, Book 61, *ḥadīth* 66, in which the Prophet ﷺ mentions being carried in the best of generations from the time Adam ﷺ to the time of his noble birth.

5 Qur'an 33:6 (The Prophet is closer to the believers than their selves, and his wives are (as) their mothers).

6 Qur'an 33:30 and 33:31.

7 The journey of the Prophet from Makka to Madina accompanied by Abū Bakr, having left 'Alī ibn Abī Ṭālib as a decoy in his bed in Makka.

8 The Anṣār (literally, the Helpers) were the residents of the Illuminated Madina who welcomed the emigrants from Makka al-Mukarrama.

9 Qur'an 9:116 (Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him...).

10 Qur'an 9:40 (...and he said to his companion, "Have no fear, for Allah is with us"...).

11 *Ṣaḥīḥ al-Bukhārī* 4:56:784 and in *Ṣaḥīḥ Muslim* narrated by a large number of Companions – that when a new pulpit was built for the Prophet, the tree that he used to lean upon started to cry like a child, the Prophet rubbed it to console it and gave it a choice to live forever or to be a tree of Paradise.

12 Narrated by al-Bukhārī and Muslim "The area between my house and my minbar is one of the gardens of Paradise, and my minbar is on my cistern (*ḥawḍ*)."

13 Continuous charity

We ask Allah to accept this work from those involved in preparing it, and make it a means by which the goal that now seems so distant – the goal of unity of the Muslim Umma – is achieved, and that He make it a source of felicity for all those seeking peace in these turbulent times by turning to the Prophet of Mercy ﷺ, the Perfect Man, and his Perfect Family and Companions.

ABOUT THIS BOOK

This book is a work of *faḍā'il* or virtues on the family of the Prophet – the *Ahl al-Bayt* – and as such, it looks at the *ḥadīth* literature and selects narrations that discuss the prominence, distinctiveness and uniqueness of the Prophet's family. The focus of this work is on the foremost of the worlds' women, Lady Fāṭima, the Lion of Allah, Imam 'Alī, and their venerable sons, Imam al-Ḥasan and Imam al-Ḥusayn. Other family members are also included, particularly those that have mention in *Ṣaḥīḥs* of Imam al-Bukhārī and Imam Muslim. Although the wives of the Prophet, who are distinguished as the Mothers of the Believers, are without doubt part of *Ahl al-Bayt*, their virtues are not covered in this work – Allah be pleased with them one and all.¹⁴

The aim of the work is to see the unique distinctions and the virtues of the *Ahl al-Bayt* as understood and documented by traditional Sunni *ḥadīth* scholarship. Scholars such as Imam al-Bukhārī, Imam Muslim, Imam al-Nasā'ī, Imam Ibn Shāhin, Imam al-Nawawī, Imam Ibn Kathīr, Imam Ibn Ḥajar al-'Asqalānī and Imam al-Suyūṭī represent this tradition, and they are essentially the *crème de la crème* of *ḥadīth* scholarship.

The reader will appreciate that these are diverse pieces of work authored by different scholars over many centuries with differing styles of writing; elements of this may well be reflected in the translation.

The chapters taken from the *ḥadīth* collections with their respective commentaries also posed the problem insomuch that some *ḥadīth* are mentioned in many different chapters with variant wordings. We have relied on the expertise of commentators such as Imam al-Nawawī and Ibn Ḥajar al-'Asqalānī, and if they have indicated that further virtues are mentioned in other chapters we have then sought the relevant references and incorporated them into the book.

TRANSLITERATION AND FOOTNOTES

A particular issue that surfaced was the use of transliteration, with such rich use of terminology the pertinent question is which terms does one transliterate

14 *Insha'Allah* we will dedicate a separate work on the Mothers of the Believers – Allah be well pleased with them all.

and which not? The danger here is not to overpower the work with excessive transliteration and footnotes, which have been translated as found in the printed editions of the works presented, occasionally these footnotes have been edited as per requirement. Additional footnotes are provided by the translator [tn], or publisher [Pb]. Other footnotes (especially in Part One) have been added to define particular terms (e.g. Sunni, *Khawārij*, *madhhab* etc.) as used in the rest of book.

The Arabic texts have been translated faithfully, with only occasional re-arrangement taking place to avoid repetitions as in the case of the Marriage of Lady Fāṭima with Imam 'Alī – this is mentioned in numerous places in the works and we consolidated most of the references to a single chapter. The particular editions used have been cited in the brief introduction at the start of each Part.

The *ḥadīth isnaḍs* have been reduced to the actual narrator in most cases and occasionally to the last few narrators (particularly in the '*Khaṣā'is Imām 'Alī*', where Imam al-Nasā'ī brings the same *ḥadīth* but through multiple chains to show the particular strength of the virtue being mentioned).

Chapter headings have been introduced in some places (particularly the Ibn Shahīn work) as they were mainly missing in the original texts (Imam al-Nasā'ī's '*Khaṣā'is Imām 'Alī*' is somewhat the exception as it was arranged neatly around the subject matter).

Efforts have been made to make the reading experience easier and as such the work has been structured in six distinct parts, each dealing with different members of the *Ahl al-Bayt*.

Part One is a general introduction and starts with a 'Foreword' by Dr. Mostafa, it also addresses important terms used in the book and looks at the genre of *faḍā'il* literature and pays particular attention to the question of authenticity of *ḥadīth* used in these works.

Part Two starts with biographies of the *ḥadīth* scholars whose works are translated in this book and presents a translation of Imam al-Suyūṭī's brilliant *Ihyā' al-Mayit* on the *faḍā'il* of the *Ahl al-Bayt*. Also included in this section is a study on the relatives of the Prophet ﷺ that are mentioned by Imam al-Bukhārī in his *Ṣaḥīḥ*, together with relevant commentary from Ibn Ḥajar. The section is concluded with an entry on the Prophet's uncle Ḥamza taken from Ibn Kathīr's *al-Bidāya wa al-Nihāya*.

Part Three is titled 'The Virtues of Lady Fāṭima', consists of two epistles on the *faḍā'il* of Lady Fāṭima, one penned by Imam al-Suyūṭī and the other by Ibn Shahīn. This is further supplemented by the chapters of *faḍā'il* of Lady Fāṭima found in the two rigorously authenticated collections of al-Bukhārī and Muslim

with commentaries by Ibn Ḥajar al-'Asqalānī and Imam al-Nawawī.

Part Four is titled 'The Virtues of 'Alī' and consists of the complete translation of Imam al-Nasā'ī's brilliant *Khaṣā'is Imām 'Alī* and the chapters on the virtues of Imam 'Alī from al-Bukhārī and Muslim with commentaries by Ibn Ḥajar al-'Asqalānī and Imam al-Nawawī.

Part Five is titled 'The Virtues of Imam al-Ḥasan and Imam al-Ḥusayn' and discusses the virtues of the Prophet's grandsons. These are drawn from the collections of al-Bukhārī and Muslim, accompanied by their commentaries, as well as Imam al-Bukhārī's *al-Adab al-Mufrad*.

Part Six takes a look at the awaited Imam al-Mahdī, discussing the reported *ḥadīth* on him and their authenticity grading.

A brief introduction has been included at the start of each of the six sections.

PART ONE

BRIEF INTRODUCTION TO PART ONE

THIS SECTION starts off with a Foreword by Dr Mostafa al-Badawi – in what is a compelling read and an excellent introduction to the *Ahl al-Bayt*.

No work on the virtues of the Prophetic Household can ignore the ‘elephants in the room’ – namely the Shī‘a and their opposites the modern-day *Khawārij*, both of whom are looked at briefly in the ‘Preface’ which follows.

The aim of this work is solely to focus on the virtues of the *Ahl al-Bayt* and not to be polemical, but this objective cannot be achieved until some common misconceptions are addressed, especially as the sectarian positions of these groups are firmly entrenched and impact people’s conception of the *Ahl al-Bayt*.

The main focus of Part One is to really mention who the *Ahl al-Bayt* are and to present the basis of the differing views on this. The final part of this section focuses on the ‘*ḥadīth* of the People of the Cloak’ or ‘*ḥadīth ahl al-kisā*’. This remarkable event is addressed firstly by looking at the Qur’anic references to the garments of the Prophet ﷺ and then to see the different scenarios in which the *Ahl al-Bayt* may have been covered by the Prophet ﷺ in his blessed cloak. The ‘*ḥadīth* of the People of the Cloak’ is mentioned with commentary by Imam al-Nawawī.

The section is concluded by looking at the Companions use of the *Ahl al-Bayt* for *tawassul*.

Foreword by Dr Mostafa al-Badawi

WHEN A delegation of Christian bishops from Najrān¹⁵ and their retinue arrived in Madina to negotiate their status with the government of the nascent Islamic state, the Prophet ﷺ forcefully impressed upon them that they should accept Islam and renounce their Trinitarian beliefs. He declared in no uncertain terms that he was the last Divine Envoy and as such they really had no option but to follow him. When they refused, the following verse was revealed, **«Come, let us summon our sons and your sons, our women and your women, our selves and your selves, then let us beseech God to lay His curse upon those who lie!»**¹⁶ The Prophet ﷺ challenged them to mutual cursing, that he should lay a curse upon them and they upon him, after which they would let God decide who shall suffer the consequences. Then he summoned 'Alī, Fātima, al-Ḥasan and al-Ḥusayn, saying, "O God, these are my family",¹⁷ thus making it clear that those meant by *our selves* were himself and 'Alī, by *our women* was meant Fātima, and by *our sons* al-Ḥasan and al-Ḥusayn. The Christian bishops observed the Prophet ﷺ approaching, holding 'Alī by the hand and the two children, al-Ḥasan and al-Ḥusayn, with Fātima close behind them.¹⁸ This group constituted the central nucleus of divinely-appointed representatives of *Tawhīd*, the true champions of Monotheism, coming out to challenge the Trinitarians. The wiser among the Christians were struck with terror at the sight, realizing what would happen should they be cursed by a Divine Envoy. They decided to back down, accepted to pay tribute, and returned to Najrān.

Because their importance is so central to Islam, five times every day at the very least, every Muslim on the face of this planet who performs his ritual prayers must invoke blessings not only upon the Prophet of Islam ﷺ, but also upon his family.

15 Najrān is an Arabian province to the far south of the Hijāz, adjacent to the northern border of the Yemen.

16 Qur'ān, Sūra Āl-'Imrān, 3:61.

17 Muslim, *Sabīh, Kitāb Fadā'il al-sabāba, Bāb Min Fadā'il 'Alī ibn Abī Ṭālib*, 2404; al-Tirmidhī, *Sunan, Kitāb al-Tafsīr, Bāb Wa min Sūra Āl-'Imrān*, 2999.

18 This is how the event was reported by Ibn 'Abbās according to al-Hākīm in *Ma'rifat 'ulūm al-badīth*. Other versions state that it was 'Alī who was walking behind the Prophet ﷺ, not Fātima.

When the verse was revealed that says, **«God and His angels bless the Prophet, O believers, invoke blessings upon him and emphatically invoke peace»**,¹⁹ the Companions said to the Prophet ﷺ that they already knew how to greet him with peace, but, they asked, in which manner were they to invoke blessings upon him? He taught them to say, "O God, pray on Muhammad and the House of Muhammad as You have prayed on Abraham and the House of Abraham, You are Praiseworthy and Glorious, and bless Muhammad and the House of Muhammad as you have blessed Abraham and the House of Abraham, You are Praiseworthy and Glorious".²⁰ There are several recorded versions of these invocations of blessings, each transmitted by some of the Companions. So important was the subject matter considered by the early generations of scholars that all the traditionists took great care to record one or more versions of this formula in their compilations of *hadīth*, as did all the exegetes in their commentaries on the Qur'ān and the jurists in their works on Islamic Sacred Law. The Prophet ﷺ incorporated it into the *tashabbud* that concludes every ritual prayer, so that it became an obligatory part of the prayer.

A matter of such importance deserves due consideration and to grasp its importance one must first define what is meant by the House of Muhammad, then understand where their importance lies. Now the narrowest definition of the House of Muhammad is that it consists of the People of the Cloak (*Ahl al-Kisā*), who are those whom the Prophet ﷺ covered with his cloak on at least two occasions, reciting, **«God but wishes to remove impurities from you, O People of the House, and purify you thoroughly»**.²¹ The incident was reported by the Prophet's wife, Umm Salama, who said that as the Prophet ﷺ was in her house Fātima arrived bringing a bowl of food. She found him lying down on a cloak from Khaybar, while Umm Salama was praying in a corner. Upon seeing the food he asked her to call her husband and two sons. She did and as soon as they came they sat down on the floor and started eating. Then the above verse was revealed, and the Prophet took the cloak from underneath him and covered them with it, recited the verse, then said, "O God, these are the people of my house, and the people of my house are more worthy of this". Lifting the cloak, Umm Salama put her head in saying, 'And I with them, O Prophet of God?' He said, "Stay where you are, you are in a good state." For six months after this episode the Prophet stopped every morning at dawn at Fātima's door saying,

19 Qur'ān, 33:56.

20 al-Bukhārī, *Sabīh, Kitāb Ahādīth al-Anbiyā, Bāb Qawl Allāh ta'āla, wa'ttakhadh'Allāhu Ibrāhīma khalīlā*, 3190.

21 Qur'ān, Sūra al-Aḥzāb, 33:33.

The Prayer, O People of the house! then reciting the same verse.²² He was thereby confirming the attribution of the verse to the Five Persons of the Cloak, and making sure that it would not be taken to refer only to his wives, since it was originally revealed in their context, nor to the wider meaning of the House including both the Banī Hāshim and Banī al-Muṭṭalib clans, who are those of his relatives forbidden to accept Zakāt, a sure indication that they belonged to the Prophet's House.

Fātima al-Zahrā', daughter of the Prophet of Islam, and her husband Imām 'Alī ibn Abī Ṭālib are undoubtedly two of the most beloved and revered Muslim figures of all times. As for Imām 'Alī, he was given by his Lord numerous titles to glory, for not only was he a close Companion of the Prophet ﷺ and therefore a member of the unsurpassable first generation, but being his first cousin, as well as the husband of his daughter's Fātima he was a member of the innermost circle of his most blessed Household. Again, not only was he one of the most brilliant scholars among the Companions in outward sciences, but also represented the epitome of sainthood as by his being at the origin of all Sufi chains. Finally, to complete the circle of merits, he was also the greatest warrior of his time in the Arabian Peninsula and the fourth Rightly Guided Caliph or successor of the Prophet ﷺ. He was at the Prophet's side during every single campaign except the Tabūk expedition. On that occasion the Prophet ﷺ left him behind as governor of Madina, which aggrieved him so much that to assuage him the Prophet ﷺ told him, "Will you not be satisfied to be for me what Aaron was to Moses?"

His story begins when the tribe of Quraysh, his father Abū Ṭālib included, underwent a severe economic crisis. The Prophet ﷺ, observing his uncle's situation, suggested to one of his other uncles, the wealthy al-'Abbās, that they should each take one of Abū Ṭālib's children to relieve him of some of his burden. Thus it was that of Abū Ṭālib three sons 'Abbās took Ja'far to him and the Prophet took 'Alī, while 'Aqīl remained with his father. 'Alī was thus raised by the Prophet ﷺ in his house, which meant that when the Prophet ﷺ began to talk about the Message he had been charged with from his Lord to his wife, the lady Khadija and the other members of his Household, Khadija was the very first woman and 'Alī the first youngster to accept Islam. They lived in close proximity of the Prophet ﷺ, flooded by the constant radiation of his spiritual lights, observing and emulating his behaviour, and absorbing to his teaching. They loved him with such passion that they were ever prepared to give their lives for him. 'Alī was with him most of the time and was often seen praying

22 Al-Tirmidhī, *Sunan, Kitāb al-Tafsīr, Bāb Wa min sūrat al-Aḥzāb*, 3206; Aḥmad, *Musnad, Hadīth ba'd azwāj al-Nabī* ﷺ.

beside him before the Ka'ba. The result was that when the Prophet ﷺ named the four women who had reached the pinnacle of spiritual perfection, two of them turned out to belong to his own Household, his wife Khadija and his daughter Fātima, while the other two were Mary the mother of Jesus and Asia the wife of Pharaoh who adopted Moses, another major Divine Envoy. As for 'Alī, he eventually reached the supreme spiritual rank and was declared by the Prophet ﷺ to be "the Gate of the City of Knowledge."²³ Now the knowledge in question here is specifically spiritual inward knowledge, for although 'Alī was a brilliant jurist, this knowledge had been mastered by numerous Companions.

We know that specific kinds of knowledge were given to specific Companions. For instance, Hudhayfa ibn al-Yamān was given special knowledge of the hypocrites in Madina. The special attributes of other Companions were often stated by the Prophet ﷺ, as on the occasion when he said, "The most compassionate of my community to my community is Abū Bakr, the staunchest in upholding God's order is 'Umar, the most spontaneously bashful is 'Uthmān, the most knowledgeable in what is licit and illicit is Mu'adh ibn Jabal, the best in allocating inheritance is Zayd ibn Thābit, the best in reciting the Book of God is Ubayy. Each community possesses someone who is trustworthy; the trustworthy person of this community is Abū 'Ubayda ibn al-Jarrāh."²⁴ Abū 'Ubayda was thus declared to represent the epitome of trustworthiness, someone who is so truthful, honest and fair that he can be trusted with complete confidence. As for Mu'adh, 'Umar stated that he had heard the Prophet ﷺ say that on Judgment Day Mu'adh will be one step ahead of all other scholars.²⁵ As for 'Alī's exoteric knowledge of the Qur'ān, he is known to have once exclaimed, "Ask me, for by God, you shall ask about nothing that shall be till Judgment Day without my informing you of it! Ask me about the Book of God, for by God, there is no verse but that I know whether it was revealed by night or by day, in a plain or on a mountain!"²⁶ But what became the consensus of every subsequent generation of scholars was that 'Alī's special prerogative was the inward knowledge he had inherited from the Prophet ﷺ.

23 'I am the City of Knowledge,' said the Prophet, 'and 'Alī is its gate. He who wishes (to enter) the city, let him come to the gate.' This tradition was reported separately by two Companions, Ibn 'Abbās and Jābir ibn 'Abdallāh al-Ansarī. See al-Hākim, *Mustadrak, Kitāb Ma'rīfat al-Ṣahāba, Bāb Wa min manāqib amīr al-mu'minin 'Alī ibn Abī Ṭālib*, 4637, 4638, 4639; al-Ṭabarānī, *Kabir*, 10898.

24 Al-Tirmidhī, *Sunan, Kitāb al-Manāqib, Bāb Manāqib Mu'adh ibn Jabal wa Zayd ibn Thābit wa Ubayy wa Abī 'Ubayda ibn al-Jarrāh*, 3790, 3791; Ibn Hibbān, *Sahīh*, 7254.

25 Aḥmad, *Musnad*, 103; Ibn Sa'd, *al-Ṭabaqāt*, 3:590. Ibn Abī 'Āsim, *al-Āḥād wa'l-mathānī*, 1636, 1637, 1638.

26 Azraqī, *Akbbār Makka*, 37; Kanz al-'Ummāl, *Jāmi' al-tafsīr, Musnad 'Alī*, 4740; Ibn 'Abd al-Barr, *Jāmi' bayān al-'ilm wa ahlih*, 527.

When the Quraysh decided to assassinate the Prophet ﷺ in his bed and he decided to abandon Makka and emigrate in the company of Abū Bakr, it was 'Alī who slept in his bed and covered himself with his mantle to deceive the Qurayshis who had surrounded the house into believing that the Prophet ﷺ was still in his bed and they could wait until dawn to break in and kill him. 'Alī was more than happy to risk his life for the Prophet ﷺ. In the event, he came to no harm, as the Prophet ﷺ had promised him, for when the Qurayshis discovered that the Prophet ﷺ had gone and 'Alī had been left in his place they were discomfited and departed to report to their elders. However, the symbolic meaning to be understood from the episode is that since 'Alī took the Prophet's place, but underneath the Prophet's cloak, it indicates that he is his deputy and consequently his heir in inward hidden knowledge. The same symbolism was seen again in the famous Episode of the Mantle, when the Prophet ﷺ covered himself, 'Alī, Fātima, al-Ḥasan and al-Ḥusayn with his mantle, refusing to allow anyone else to join them, then recited, **«God but wishes to remove impurities from you, O People of the House, and purify you thoroughly»**.²⁷

'Alī said that the Prophet ﷺ once called him and said, "Your likeness is that of Jesus: the Jews hated him so much they slandered his mother and the Christians loved him so much they gave him a rank that was not his." 'Alī also said, "Two kinds of people will perish on account of me: those who love me so much they attribute to me what is not mine and those who hate me so much they slander me. I am certainly not a Prophet and I do not receive revelation, but I work as much as I am able to according to the Book of God and the Sunna of His Prophet – may God's blessings and peace be upon him. Therefore, when I enjoin things upon you that are in God's obedience you are bound to obey me, whether these are things you like or things you dislike."²⁸

To the Shī'a this declaration means that 'Alī was appointed the Prophet's successor. To the Sunnis, on the other hand, it simply means that just as Moses appointed Aaron as his deputy to govern the Israelites during his absence on Mount Sinai, the Prophet ﷺ had appointed 'Alī as his deputy to govern the Muslim community in Madina during his absence. We know that Aaron died before Moses ﷺ and was never designated to succeed him. We also know that Aaron was responsible for running the religious and spiritual side of things and this is why it is from his descendants that Jewish priests used to have been chosen. The similarity between Aaron and 'Alī consists therefore in that the first was designated to stand in for Moses ﷺ during his absence, while the second was

27 Qur'ān, Sūra al-Aḥzāb, 33:33.

28 Al-Hākīm, *Mustadrak, Kitāb Ma'rifat al-Sahāba*, 4622; Aḥmad, *Musnad, Musnad 'Alī ibn Abī Ṭālib*, 1306; Abū Ya'lā, *Musnad, Musnad 'Alī ibn Abī Ṭālib*, 534.

designated to stand in for the Prophet ﷺ also during a limited absence. Aaron was Moses' brother, while 'Alī, when the Prophet ﷺ upon arrival to Madina created brotherhood bonds between his Companions, his brother was 'Alī.

As for Fātima al-Zahrā', she remains a major enigma for historians and exoteric scholars, for there is nothing in her life that has reached us that justifies the immense veneration in which she is held by both Sunnīs and Shī'as, only that her father ﷺ loved her very much and that he had declared her to be one of the few perfect women ever to walk the earth. None of her three sisters, who all died in the lifetime of their blessed father ﷺ, is subject to such veneration, although they were necessarily great saints, for they were genetically qualified and had been raised by the master of all Divine Envoys and his perfect wife Khadija. Fātima died only six months after the Prophet ﷺ, aged less than thirty. No supernatural events were recorded to her credit, nor were great words of wisdom. However, those whom God has blessed with some degree of spiritual understanding immediately recognize that what made her so special was nothing other than spiritual perfection and that there lay the true reason why she was divinely chosen to be the mother of the majority of great spiritual masters of this nation, the descendants of her two sons al-Ḥasan and al-Ḥusayn.

Now the importance of the House of Muhammad was taught by the Prophet ﷺ to his community when he said that he had left them two weighty things to guide them and that if they were to hold on to them firmly, they would never go astray: the Qur'ān and the People of the House. This hadīth was declared authentic by numerous masters of hadīth including Imām Muslim and Imām al-Tirmidhī and there are versions in many of the major compilations. On the other hand, the hadīth that states that the two weighty things are the Qur'ān and the Sunna is a very weak hadīth that was recorded by none of the major traditionists. The authentic hadīth goes on to say that the two weighty things will not separate until they meet with the Prophet ﷺ on Resurrection Day, which clearly means that the House of Muhammad as intended in this hadīth will consist of his descendants who will represent the repository of Qur'ānic wisdom until the end of time, not just those who were around him in his lifetime.

Opposite to the Shī'as excessive veneration of 'Alī and his descendants is the position of the *Nawāṣib*,²⁹ as those who hate them are called. Over the years there were people who failed to maintain the balance between too little and too much. For the *Khawārij*,³⁰ hating 'Alī is part of their belief system. They fought

29 *Nāṣibī*, plural *Nawāṣib*, is the designation of those who hate the family of the Prophet ﷺ.

30 *Khawārij* is the plural of *Khārijī*. Those are the Kharijites or renegades who deserted the army of 'Alī during the battle of Siffin, refusing his decision to accept arbitration and declaring him and the other Companions to be disbelievers.

When the Quraysh decided to assassinate the Prophet ﷺ in his bed and he decided to abandon Makka and emigrate in the company of Abū Bakr, it was 'Alī who slept in his bed and covered himself with his mantle to deceive the Qurayshis who had surrounded the house into believing that the Prophet ﷺ was still in his bed and they could wait until dawn to break in and kill him. 'Alī was more than happy to risk his life for the Prophet ﷺ. In the event, he came to no harm, as the Prophet ﷺ had promised him, for when the Qurayshis discovered that the Prophet ﷺ had gone and 'Alī had been left in his place they were discomfited and departed to report to their elders. However, the symbolic meaning to be understood from the episode is that since 'Alī took the Prophet's place, but underneath the Prophet's cloak, it indicates that he is his deputy and consequently his heir in inward hidden knowledge. The same symbolism was seen again in the famous Episode of the Mantle, when the Prophet ﷺ covered himself, 'Alī, Fātima, al-Ḥasan and al-Ḥusayn with his mantle, refusing to allow anyone else to join them, then recited, **(God but wishes to remove impurities from you, O People of the House, and purify you thoroughly).**²⁷

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him, were defeated, and eventually assassinated him. However, they hate many other Companions equally strongly and, concomitant with the assassination of 'Alī, there were failed attempts on the lives of Mu'āwiya and 'Amr ibn al-'Āṣ.

Then there are those who resent the People of the House because they are unable to accept that God should grant them any kind of superiority as birthright, feeling that equality demands that they should be judged only according to their deeds like everybody else. Of those some, like the Salafis for instance, ostensibly declare that they love them, being hardly able to do otherwise, on pains of standing in open opposition to the Qur'ān and the Prophet's pronouncements, but in reality confining their love to the historical figures, while clearly resenting and antagonizing contemporary members of the House.

As it eventually turned out, the vast majority of great saints in the Muslim world have either an al-Ḥasanī or an al-Ḥusaynī *sharīf* at its head. The reality of this historically incontrovertible fact is the true interpretation of the hadīth and that the Qur'ānic wisdom in question is the knowledge of the purification of the heart and of other things spiritual, a knowledge that has remained predominantly the prerogative of the People of the House across the centuries. Those who hate the Sufis and attack them relentlessly are in reality attacking the House of the Prophet ﷺ, but in a covert manner.

Of 'Alī's two sons, Imām al-Ḥasan represents the tolerant, forbearing, detached aspect of sanctity, while Imām al-Ḥusayn represents the equally detached, but more combative and sacrificial aspect. They were both perfect saints of the very highest order and their spiritual radiation is still powerfully felt throughout the community to this day. The first became the fifth Rightly Guided caliph after his father, Imām 'Alī, but six months later serenely ceded the caliphate to Mu'āwiya to spare the lives of the warring Muslims.

Most people in the West are inadequately acquainted with the subject of *Ahl al-Bayt* and there is a dearth of books dealing with it in the English-speaking world. For this reason and because of the controversies between Sunnīs and Shī'as, this timely book is much needed to fulfil the important function of clarifying the definition and importance of the House of the Prophet ﷺ for today's Muslims.

Preface³¹

THE CHALLENGES for producing a book like this cannot be overstated, globally the world of Islam is being pulled apart with the resurgent *khawārij*³² moving into the heartlands of the *rāfiḍīs*³³ in a horrendous open conflict.³⁴

It is with the traditional Islamic teachings of *Ahl al-Sunna wa'l-Jamā'a*³⁵ that the true equilibrium of the Umma has been maintained – love for the *Ahl al-Bayt* and the *Ṣaḥāba*³⁶ in a just and balanced manner. Accepting the virtues of the Prophetic

31 This preface is presented to aid the reader and addresses some of the salient points to be aware of before getting to the main body of the book. However I would stress these are not scholarly citations but may play an important part in contextualising background and understanding some historical truths. [Publisher]

32 Movements that are defined by making '*takfir*' (declaring Muslims in the main body of Islam to be outside the fold of Islam) originated at the time 'Alī ibn Abī Ṭālib by opposing him and fighting him. The term is now used for the array of movements that have appeared in recent times (with roots going back no further than the last couple of centuries) whose core sectarian identity rests on calling Muslims '*kāfirs*' or unbelievers.

33 Literally 'those who reject' – a term used to describe the Shī'a who reject the legitimacy of the first three Rightly Guided Calips Abū Bakr, 'Umar and 'Uthmān – Allah be well pleased with them all.

34 This is exacerbated by the fact that this is first time that the two major nations in the world that are 'exporting' Islam (Saudi Arabia and Iran) are not traditional Sunni in their orientation. Thus each fuels one side fighting against the other with unspeakable consequences as we can see in the Middle East now.

35 *Ahl al-Sunna wa'l-Jamā'a* (the people of Sunnah and the Community) – hereto referred to simply as 'Sunni' represent the main body of Muslims from the time of the Prophet ﷺ to the modern-day, and will be around till the end of worldly time. They are characterised by the Ash'arī and Māturīdī schools of belief (*aqīda*), the four *madhhabs* or Schools of Jurisprudence (Hanafi, Mālikī, Shāfi'ī and Ḥanbalī), and the major *Sharī'a* compliant Schools of *Taṣawwuf* (*Tariqas*). This is in contradistinction to the use of the term 'Sunni' in general media coverage in the West – the *khawārij* extremists whether in Somalia, Iraq, Syria, Pakistan or elsewhere are all often labelled as 'Sunni'. This is a deliberate mislabelling partly to deny the obvious links historic and present, from these movements and their Western sponsors. One of the clear signs of these movements lack of orthodoxy is that usually one of their first set of actions, is the destruction of the *maqāms* or graves of the *Ahl al-Bayt*, the *Ṣaḥāba* and the *Awliya'-Allāh* – the permissibility of the visitation of which is a hallmark of traditional Islamic teachings.

36 The Companions of the Prophet ﷺ, those who believed in him and were alive during his blessed life, numbering well over 100,000 by the end of the Prophet's ﷺ worldly life.

Household, without denying any of the rights of the Prophetic Companions. Each finely tuned and complementing the other, this was achieved through the centuries old institutions of the schools of belief (*‘aqīda*), schools of Islamic law (*fiqh*) or *madhhabs* and Sufi³⁷ *ṭarīqas*. The belief, practice and coherence of Sunni Islam leads to a natural harmony – pointing to the fact that these matters are in essence about the Prophetic teachings of the Beloved Messenger of Allah, the Perfect Man ﷺ in relation to his Household and his Companions, who were all a part of the perfection bestowed upon him by Allah Most High. To that end we see the immense love and respect for the *Ahl al-Bayt* and the *Ṣaḥāba* that Sunni Islam has cherished and treasured throughout the centuries.

For those who reject the *madhhabs*³⁸ that balance and equilibrium is gone, and historically two opposite tendencies present themselves, those articulated by the Shī‘a and the *Khawārij*.

Herein lies the problem – how does one convey the rich scriptural basis of the unique distinctions of the Prophetic Household mentioned copiously in the *ḥadīth* literature without falling into the pitfalls of Shi‘ism or *Khawārijism*?

To answer this question we will briefly look at both.

THE SHĪ‘A PERSPECTIVE

The Shī‘a have the tendency to exaggerate to the extent that the Shī‘a reject what ‘Alī ibn Abī Ṭālib accepted and that was the Caliphate of the first three rightly guided Caliphs. What started as a seemingly political problem with the issue of the Caliphate of ‘Alī, with the passage of time a whole new Shī‘a theology developed, ending with a doctrine by which most of the Companions of the Prophet ﷺ, including the wives of the Prophet ﷺ, the Mothers of the Believers, are cast aside with the horrendous accusation of having left Islam after the Prophet ﷺ. The Shī‘as are therefore now more famous for their hatred for the Companions of the Prophet ﷺ than they are for any claim for the love of the *Ahl al-Bayt*.

The Shī‘a by and large reject Sunni *ḥadīth* works almost entirely – carefully selecting a handful of narrations to which they apply their own interpretations. They have their own *ḥadīth* literature which is not accepted by any of the Sunni authorities and hence none of it is used for this work. This easily removes any potential Shī‘a bias.

37 *Taṣawwuf* is Islamic spirituality or Sufism, and is the science of *ihṣān* (just as the science of *īmān* is *‘aqīda*, and the science of Islamic law is *fiqh*), an integral part of Islam until recent times when it was vehemently attacked and considered by various reformist sects to be ‘un-Islamic’ – see *Sufism and Islam* by Sheikh Nūḥ Keller for an excellent introduction to the subject.

38 These can be defined as Salafis and the Shī‘a, who here at least are united in their dislike and opposition to Sunni Islam!

This work also shatters some myths – the notion that the wives of the Prophet (particularly Lady ‘Ā’isha ﷺ) or Sayyidunā Abū Bakr and ‘Umar had issues with the *Ahl al-Bayt* is shown to be entirely fictitious as some of the most outstanding virtues reach us through their testimony. The same is true for the other Companions whose narrations speak volumes for the high regard that they held the Prophetic Household in – surely the Sunnis would have removed these from their works the Shī‘a might ask?

The other notion that is contested is that somehow the Shī‘a have a copyright on the love of the Prophet’s family. As this work will show (to any unbiased individual at least) that the essence of the teachings of Sunni Islam is honour, respect and love for the *Ahl al-Bayt*, without diminishing in any shape or form love and respect for the Companions – especially the men whose daughters the Prophet ﷺ married or the men to whom he gave his own daughters in marriage. To question these people is surely to question the authority of the Prophet himself – may Allah protect us from such perspectives that hold disastrous consequences in the Hereafter!

THE KHAWĀRIJ PERSPECTIVE

The second tendency which is found in the modernist *Khawārij* movements is to deny the rights of the *Ahl al-Bayt*. This is often done by simply citing a ‘lack of evidence’ for not accepting the virtues of the *Ahl al-Bayt*. The last century has seen the emergence of these ‘non-traditional’ reformist movements as a significant force, the teachings of which centre around the formal rejection of and strong opposition to the Sunni schools of *‘aqīda*, *fiqh* and *taṣawwuf*. This leads to mass accusations of *bid‘a* (reprehensible innovation) and *shirk* (polytheism) and like their precursors centuries earlier, the *khawārij*, these latter-day reform movements have theologically inbred *takfirism* making them the *khawārij* of this age.

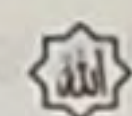
One unfortunate development has been the revising of traditional Islamic texts by reformist scholars belonging to these movements who have re-visited earlier works and by a process of *‘takbrīj*³⁹ have re-evaluated the *ḥadīth*. The outcome of their work suggests that a significant number of *faḍā’il* related *ḥadīth* and works are not authentic and therefore unreliable. Many revisionist works have appeared particularly in Arabic. They have tarred all *faḍā’il Ahl al-Bayt* works with the same brush of suspicion.

39 *Takbrīj* was once the highly skilled task employed by the elite *ḥadīth* scholars to ascertain the authenticity of a *ḥadīth*; but it is now the ideological tool of choice of reformist movements to discredit texts that don’t fit their sectarian theological stance.

The reformist scholars, now emancipated from the principles of orthodoxy (by rejecting the *madhhabs*), had the freedom to 'run riot' through the heritage of Sunni Islamic literature, especially the large number of volumes of *ḥadīth* literature – with nothing deemed sacred, not even the much venerated works of Imam al-Bukhārī and Imam Muslim who have been the standard bearers for traditional Sunnis when it comes to *ḥadīth* authenticity. So venerated were they that for centuries on end till the present day their works are considered the most authentic in Islam second only to the Qur'ān itself. This in itself did not save these *ḥadīth* compilations from the *takbrījī* attacks of modern reformists.⁴⁰

This work has to meander and avoid both hazards: the excess of the *rafiḍīs* and the *takbrījī* reductionist tendencies of the *khawārij* and in so doing rejects the notions of both. It is based on traditional Sunni *ḥadīth* texts compiled by the leading *ḥadīth* scholars and as such the idea that the narrations contained therein could be false, unreliable or objectionable is nothing short of a modern-day fallacy laced with *nasībī*⁴¹ tendencies.

In any case, no revisionist tendency – whether orientalist, *rafiḍī*, *khawārij*, *nāṣibī* or salafist – has provided irrefutable evidence for casting doubt on the overall reliability of the early Islamic *ḥadīth* material as collected and compiled by the Sunni *ḥadīth* scholars. The criticism they level at the *faḍā'il* *Ahl al-Bayt* works is in effect sifted to fit their sectarian assumptions and can do little to dent the large body of traditional Sunni *ḥadīth* literature of which *faḍā'il* *Ahl al-Bayt* holds pride of place.



40 See Kamaruddin Amin, 'Nasiruddin al-Albani on Muslim's *Ṣaḥīḥ*: A Critical Study of His Method', *Islamic Law and Society*, Vol. 11, No. 2 (2004), pp. 149-176, which shows that al-Albani believed that hundreds upon hundreds upon hundreds of *ḥadīth* in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* were according to him not authentic (contrary to the position of *ḥadīth* scholars for over a thousand years!).

41 *Nāṣibī* refers to those who harbour ill will towards the Prophetic Household.

ABOUT *FADĀ'IL* LITERATURE

Faḍā'il (plural of *faḍīla* literally an excellence or excellent quality, a high degree in (or of) excellence) indicates a definite category of literature exposing the excellences of things, individuals, groups, places, regions and such for the purpose of praise and honour. This genre of literature has its origins in the development of Islamic literature as a whole especially the works related to *ḥadīth* – particularly *uṣūl al-ḥadīth* and *'ilm al-rijāl*.⁴²

Scholars started dedicating whole works to particular subjects – especially those whose virtues were extensively mentioned by the Messenger of Allah himself. The earliest works on *faḍā'il* (synonymous with *manāqib*) literature surfaced around the same time as the major compilations of *ḥadīth* collections.

Writings on the virtues of the *Ahl al-Bayt* constitute some of the earliest contributions to *faḍā'il* literature with al-Maḍā'inī (d. 225/840) having authored works⁴³ about the *faḍā'il* of Muḥammad ibn al-Ḥanafīyya,⁴⁴ Ja'far ibn Abī Ṭālib⁴⁵ and al-Ḥārith ibn 'Abd al-Muṭṭalib.⁴⁶

What is clear from the *ḥadīth* literature is the high regard that the *Ahl al-Bayt* were held in as we find that all major *ḥadīth* compilations had chapters dedicated to the virtues (*faḍā'il*, *khaṣā'is* or *manāqib*) of the members of the Prophetic Household.

Over the passage of time the number of works in this genre increased, especially works on the *Ahl al-Bayt*, with scarcely a well to do scholar not penning at least one such work. The *Khaṣā'is* *Imam 'Alī* [The unique distinctions of Imam 'Alī] by the much celebrated *ḥadīth* scholar Imam al-Nasā'ī belongs to this genre, and it is included in this work.

It would therefore be impossible to try to estimate the sheer number of works dedicated to the *faḍā'il* *Ahl al-Bayt* over the centuries as most traditional scholars will have made some contribution in praising and honouring the family of the Prophet ﷺ.

Writing works on the *faḍā'il* *Ahl al-Bayt* has continued to this day with regular new works being published.

42 Literally 'the knowledge of men' – the very difficult science of analysing and categorising *ḥadīth* narrators to establish the reliability of an *isnād* or chain of transmission of a *ḥadīth*

43 Yakut, *Irbād*.

44 A son of 'Alī ibn Abī Ṭālib and Khawla, a woman of the tribe of the Banū Ḥanīfa, who had been brought a prisoner to Madina after the battle of 'Akrabā' and came into Imam 'Alī's possession. He was born in 16 AH and died in 81 AH.

45 A cousin of the Prophet ﷺ and brother of Imam 'Alī, whose elder he was by ten years. An early convert to Islam he occupies the 24th, or 31st, or 32nd place in the list of the early Muslims.

46 Uncle of the Prophet ﷺ.

WHO ARE AHL AL-BAYT?

The term *Ahl al-Bayt* is an ancient one and throughout the centuries the exact interpretation has undergone some permutations.⁴⁷ Although the term existed in the pre-Islamic period (known as the *Jāhiliyya*), there has been extensive discussion about who the *Ahl al-Bayt* are in an Islamic context – the term is found on a number of occasions in the Qurʾān and extensively so in the *ḥadīth* literature. We will start by looking at the definitions of some key terms and use classical Arabic dictionaries to aid us.

ETYMOLOGY AND DEFINITION OF SOME IMPORTANT TERMS

Ahl (Arabic plural *ahāl*) originally meaning ‘those who occupy with one the same tent’,⁴⁸ thus ‘family’. The word *ahl* is often connected with other concepts, and is in these combinations more loosely used, so that it may come to mean ‘sharing in a thing, belonging to it’, or ‘owner of the same’, etc. Some of the compounds with *ahl* most in use include:

- *ahl al-kitāb* as used on numerous occasions in the Qurʾān literally ‘people of the Book’ namely Jews and Christians;
- *ahl al-Qibla* or ‘people of the Qibla’ i.e. the Muslim community as a whole;
- *ahl al-Sunna* or ‘people of the Sunna’ – the traditional orthodox Sunni community;
- and *al-Bayt* is house or household and is the common root of the word for dwelling. Therefore *Ahl Bayt al-Nabī* means literally ‘the Household of the Prophet ﷺ’.

*Āl*⁴⁹ means family, kindred, relatives, in the widest sense of the word. According to accounts dating from Islamic times the pre-Islamic Quraysh had called themselves *Āl* (or *Ahl*) *Allāh* because they were the keepers of the Kaʿba and the sacred treasures. In Islam the word obtained a wider sense in the combination *Āl al-Nabī*,⁵⁰ particularly through the medium of the prayer [*ṣalāh* on the Prophet ﷺ]: “Oh Allah, pray for (*ṣalli ʿalā*) Muḥammed and his *Āl*!”

Āl al-Nabī is understood to be the Banū Hāshim in the most comprehensive sense of the word, whilst including the wives of the Prophet ﷺ in particular or his kinsmen in general according to the definition of *Ahl al-Sunna waʾl-Jamāʿa*. In addition, the most explicit denial of the Shīʿitic claims is contained in the

47 For a discussion on this see *The Ahl al-Bayt in Cairo and Damascus: The dynamics for making shrines* by Aliaa Ezzeldin Ismail El Sandouby p28-45

48 See ‘*Ahl*’, *Encyclopaedia of Islam, Second Edition*.

49 See ‘*Āl*’, *Encyclopaedia of Islam, Second Edition*.

50 *Ahl al-Sunna waʾl-Jamāʿa* deem the restricting of the *Āl al-Nabī* to just Imam ʿAlī and his descendants through Lady Fāṭima to be a Shīʿitic innovation which is strongly contested.

interpretation that the *Āl* of the Prophet ﷺ includes all votaries irrespective of relationship, or in a still wider sense all Muslims collectively, the entire Umma.

Ibn Khālūya (d.314/926) wrote a treatise *Kitāb al-Āl* (quoted by Baḥrānī, *Manār al-hudā*, Bombay 1320, p. 200), in which he divides the *Āl* of the Prophet ﷺ into 25 classes.

ʿItrātī

Another very important term used in many *ḥadīth* regarding the *Ahl al-Bayt* is the term *ʿitratī*, we will use Ibn Manẓūr’s⁵¹ *Lisān al-ʿArab* for a classical definition.

This term is used in the famous *Ḥadīth al-Thaqalayn*⁵²

Ibn Manẓūr in *Lisān al-ʿArab* defines this important term as:

A man’s *ʿitra* are his close family, such as his children. Some say it means the closest-related of his people to him. Some say it means the nearest of his kin and family to him, both the dead and the living. An example of this usage is found in the words of Abū Bakr ᷺, ‘We are the *ʿitra* of the Messenger of Allah ﷺ from whence he came, and the egg from which he hatched, and the Arabs were rent from us just as a millstone is rent from its pivot.’ Ibn al-Athīr said, ‘This is because they were from Quraysh.’

The common understanding is that *ʿitra* means a man’s children exclusively, and that the *ʿitra* of the Messenger of Allah ﷺ are the progeny of Fāṭima ᷺. This was the opinion of Ibn Sīdah. Al-Azharī, may Allah have mercy on him, said, ‘In the *ḥadīth* of Zayd ibn Thābit, the Messenger of Allah ﷺ is reported to have said, “I leave behind me with you two weighty things: the Book of Allah, and my *ʿitra*. They shall not be divided until they come to me at the Pool.” Muḥammad ibn Ishāq said, “This is an authentic *ḥadīth*.” Zayd ibn Arqam and Abū Saʿīd al-Khudrī related similar accounts, some versions of which have “I leave behind me with you two weighty things: the Book of Allah, and my *ʿitra*, the Folk of my Household.” This makes the *ʿitra* equivalent to the Folk of the Household.’

Abū ʿUbayd and others said, ‘A man’s *ʿitra*, *usra* and *faṣīla* are his nearest kin.’ Ibn al-Athīr said, ‘A man’s *ʿitra* are his closest relatives.’ Ibn al-Aʿrābī said, ‘The *ʿitra* is a man’s children and all who are descended from him. The *ʿitra* of the Prophet ﷺ are the progeny of Fāṭima ᷺.’ It is related that Abū Saʿīd said, ‘The *ʿitra* is the trunk of a tree, and the *ʿitra* of the Messenger of Allah ﷺ is ʿAbd al-Muṭṭalib and his progeny.’ It is also said that his *ʿitra* are

51 Celebrated lexicographer of the Arabic language whose most famous work is the much lauded dictionary *Lisān al-ʿArab* – itself based on earlier works. He died in Shaʿbān 711 AH

52 ‘The *ḥadīth* of Two Weighty Matters’ – see Part Four

the nearest of the members of his Household, namely his children and 'Alī and his children. It is also said that his *'itra* are his kin both near and far. It is also said that a man's *'itra* are his relatives ranging from his cousins to his nearest family. An example of this usage is found in the words of Abū Bakr رضي الله عنه, who said to the Prophet صلى الله عليه وسلم when he asked his Companions for counsel about the captives of Badr, "They are your *'itra* and your people"; by *'itra* he meant al-'Abbās and the other members of the Banū Hāshim among the captives, and by 'people' [*qawm*] he meant Quraysh.

The dominant and widely-acknowledged opinion is that this *'itra* are the Folk of his Household, namely those who are forbidden from accepting zakat and charity, i.e. those who are entitled to a share in the fifth of the fifth-share as described in *Sūra al-Anfāl*.

AHL AL-BAYT IN THE QUR'ĀN

The term '*Ahl al-Bayt*' is used twice in the Qur'ān and other similar derived terms are also used.⁵³ The first usage in *Sūra Hūd* verse 73 refers to the angels addressing Sayyidunā Ibrāhīm عليه السلام and his wife:

«...the mercy of Allah and His blessings be upon you, O people of the house!»⁵⁴

The second usage is in *Sūra Aḥzāb* verse 33, the verse also known as the 'verse of purification':

«God but wishes to remove impurities from you, O People of the House, and purify you thoroughly»

Special Significance of the *Ahl al-Bayt* in the Qur'ān⁵⁵

The Prophets عليهم السلام all had the same message and were instructed by Allah Most High to tell their people that no reward were they seeking from them for delivering the message but from Allah the Lord of the worlds. This is a constant theme throughout the Qur'ān.

We see in *Sūra ash-Shu'arā'* [26:109] Sayyidunā Nūḥ عليه السلام telling his people:

53 These are by no means the only references to the Prophetic Household mentioned in the Qur'ān. A thorough study of the verses in the Qur'ān referring to the *Ahl al-Bayt* has yet to be undertaken in English. With extensive and rich *tafsīr* literature available, it is hoped that the Qur'ānic significance of the *Ahl al-Bayt* will be appreciated once further works on the topic are completed.

54 Pickthall's translation

55 Abdullah Yusuf 'Alī's translation

«And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except the Lord of the worlds»

and in 26:127 Sayyidunā Hūd عليه السلام telling the people of Ad:

«And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds»

26:145 Sayyidunā Ṣāliḥ عليه السلام telling the people of Thamūd

«And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds»

26:164 Sayyidunā Lūṭ عليه السلام telling his people:

«And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds»

26:180 Sayyidunā Shu'ayb عليه السلام telling the people of Aykah

«And in no way do I ask of you any reward for (this); decidedly my reward (falls) upon no one except The Lord of the worlds»

Special Case for the Messenger of Allah صلى الله عليه وسلم and his family

But in *Sūra ash-Shu'arā'* 42:23 we find a unique distinction for our Beloved Prophet Sayyidunā Muhammad صلى الله عليه وسلم.

«... and do righteous deeds. Say: No reward do I ask of you for this except the love of those near of kin ... him an increase of good in respect thereof: for Allah is Oft ... »

Here Allah Most High is telling the Prophet صلى الله عليه وسلم to say that the only thing he is asking for is love of his '*qurba*' or 'near of kin'. This is a unique Qur'ānic distinction of the *Ahl al-Bayt* as mentioned by Allah Most High.

Conclusion

Although three very simple words, *ahl*, *āl* and *bayt* when combined can give birth to very extensive and rich meanings as we have seen above. Add to that the fact that sectarian authority would be sought by asserting a connection to the Prophet via his Household and you have a plethora of interpretations of who the *Ahl al-Bayt* are. In general there are those who have sought to narrow the definition and these are usually the Shī'a for whom the definition is part of a wider theology developed overtime, and clearly there is ample scope for a wider meaning particularly for *Āl* encompassing the whole of the Umma particularly

when it comes to the prayer on the Prophet in the form of *ṣalāt Ibrāhīmī* which is recited in final sitting of the five time daily prayers.

Sheikh Yūsuf al-Nabahānī⁵⁶ has articulated the various positions of the *Ahl al-Sunna wa'l-Jamā'a* regarding who the *Ahl al-Bayt* are, and they are summarised in the following⁵⁷:

1. The opinion of the majority is that it includes both groups [the Mothers of the Believers and the 'five', the Prophet ﷺ, Imam 'Alī, Sayyida Fāṭima, Imams al-Ḥasan and al-Ḥusayn]⁵⁸ and this is the reliable opinion.
2. The opinion of Abū Sa'īd al-Khudrī of the Companions and a group of Successors, Mujāhid and Qatāda, that the *Ahl al-Bayt* are the People of the Cloak.
3. The opinion of Ibn 'Abbās from the Companions and 'Ikrimah from the Successors is that it means the purified wives [of the Prophet ﷺ].
4. What was transmitted by Ibn Jarīr in *al-Ṣaw'iq* from al-Tha'labī is that they are the tribe of Hāshim, meaning the House is the house of lineage which is al-'Abbās, his uncles and the tribes from them. Al-Khazan said "this is the opinion of Zayd ibn Arqam".
5. What was transmitted by al-Khaṭīb al-Shirbīnī from al-Baqā'ī is that "The foremost of them are all those who belong to the Prophet ﷺ, men, women, wives, and relatives and all those related to him".

In summary, everyone accepts the *Ahl al-Kisā'* (that is the Prophet ﷺ himself along with his daughter Fāṭima, her husband Imam 'Alī and their sons al-Ḥasan and al-Ḥusayn) as *Ahl al-Bayt* – with some degree of difference to the others. The main sticking point however being the fact that the majority of the Sunnis accept the Mothers of the Believers as *Ahl al-Bayt* in sharp contrast to the Shī'a who reject the assertion. The Shī'a rejection of the wives of the Prophet ﷺ as belonging to the *Ahl al-Bayt* is seen as baseless and is rejected by Sunni Islam. The notion that the Lady Fāṭima is part of *Ahl al-Bayt* but her mother the venerable Lady Khadīja is not is simply unacceptable.

56 Highly respected Palestinian Sheikh who authored authoritative texts on many traditional Islamic sciences d.1350 AH/1932 in Beirut

57 al-Nabahānī, *Endless Nobility of the Ahl al-Bayt* p59 translated by Arfan Shah al-Bukhari, Islamic Information Society – a very important text on the *Ahl al-Bayt* now available in English.

58 The Shī'a believe that the *Ahl al-Bayt* are exclusively the five and nobody else

ḤADĪTH AHL AL-KISĀ' – PEOPLE OF THE CLOAK

The *ḥadīth* of *Ahl al-Kisā'* refers to a unique event which took place and was captured in a number of narrations in which the Messenger of Allah ﷺ drew under his blanket his daughter Fāṭima ؑ, her husband Imam 'Alī and their sons al-Ḥasan and al-Ḥusayn. In some narrations the Prophet ﷺ would recite the verse of *Sūra al-Aḥzāb* indicating that these were part of his *Ahl al-Bayt*. This unique distinction and sign of immense honour was conferred by the Prophet ﷺ upon his nearest and dearest and was not known to have been repeated for anyone else. In order to appreciate the significance of this event we will look firstly at the garments of the Prophet ﷺ which have been mentioned by Allah Most High in the Qur'ān, then we will look at the *Ṣaḥāba* to see how they viewed the garments of the Prophet ﷺ and the high regard they had for them and the immense benefit they derived from them decades after the Prophet's ﷺ worldly life. Then we will look at the incidents in which the Prophet ﷺ covered his family members under his garments; after which we can appreciate the *ḥadīth* of *Ahl al-Kisā'*.

The Clothing of the Prophet ﷺ Mentioned by Allah Most High in the Qur'ān

Sūra al-Muddatḥthir is one of the earliest revelations of the Qur'ān, Allah Most High tells us in the opening five verses 74:1-5:

(O thou (Muhammad!) enveloped in thy cloak,
Arise and deliver thy warning!
And thy Lord do thou magnify!
And thy garments keep free from stain!
And all abomination shun!)

In this *Sūra* and also in the preceding *Sūra al-Muzzammil*, the clothing of the Prophet ﷺ is mentioned by Allah Most High. The *Sūra* refers to the outer garment worn by the Prophet ﷺ and are referred to as mantle, robe, blanket, or cloak. All refer to one and the same namely the items of clothing or the garments that the Prophet ﷺ would wrap himself up with.

This outer garment is blessed not only for being owned and worn by the Messenger of Allah ﷺ but by being mentioned by Allah in two *Sūras* of the Qur'ān. This in turn gave the Prophet ﷺ two of his noble names, *al-Muzzammil* and *al-Muddatḥthir*. The word *al-Muddatḥthir* is derived from *dithār* which refers to a 'thick, warm, over-garment [such as cloak or mantle] which a person wears in winter over his other clothes in order to protect himself from the cold.'

The *Ṣaḥāba* Using the Garments of the Prophet ﷺ to Seek Healing and a Cure Therein

‘Abdallāh the freedman of Asmā’ bint Abī Bakr, who was the uncle of ‘Āṭā’s son, said:

Asmā’ sent me to ‘Abdallāh ibn ‘Umar with the message: ‘I have heard that you forbid three things: striped clothing, saddle cloth made of red fabric, and fasting the whole of Rajab.’ ‘Abdallāh said to me, ‘As for what you said about Rajab, what about someone who fasts all the time? As for what you said about striped clothing, I heard ‘Umar ibn al-Khaṭṭāb say that he heard the Messenger of Allah ﷺ say, “A man who wears silk will have no share [in the Hereafter]”, so I feared that the stripe might be made from it. As for red saddle cloth, here is ‘Abdallāh’s saddle cloth, and it is red.’

I returned to Asmā’ and told her of this, and she said, ‘Here is the Messenger of Allah’s ﷺ cloak’, and brought out a Persian shoulder-cloak with a hem of brocade and armholes bordered with brocade. She said, ‘Ā’isha kept this with her until she died, and when she died I took it. The Prophet ﷺ used to wear it, and we would wash it for the sick so that they could seek a cure through it.’⁵⁹

Imam al-Nawawī writes in his commentary to this *ḥadīth*:

“This *ḥadīth* is proof that it is recommended to seek blessings through the relics and clothing of the righteous.”⁶⁰

As can be seen from the *ḥadīth*, the *Ṣaḥāba* knew of the curative effects of drinking the water that had washed the clothes of the Prophet ﷺ. The cure coming not from the garment itself but rather from the blessings that the garment contained due to it having been worn by the Messenger of Allah ﷺ. Therefore some fifty years after the Prophet’s death ﷺ the *Ṣaḥāba* were still using his clothes for curing illnesses. Thus the *bāraka* and *shifā* from the garments of the Prophet ﷺ were known by the *Ṣaḥāba* to benefit them decades after the Prophet’s ﷺ passing away.

59 *Ṣaḥīḥ Muslim, Kitāb al-Libās wal-Zīna*, Chapter 2

60 *Sharḥ Ṣaḥīḥ Muslim* vol.14 p42

Incidents in which the *Abl al-Bayt* were covered under the Prophetic Garments

The reader will be acquainted with the fact that during the *hijra* journey the Messenger of Allah ﷺ left Imam ‘Alī in his bed under his blanket, thus acting as a decoy he was risking his life for the sake of Allah and His Messenger. Thus for ‘Alī ibn Abī Ṭālib it was on numerous occasions that he was under the cover of the blanket or garment of the Prophet ﷺ as the following narration illustrates:

‘Alī said, ‘I fell ill, so the Messenger of Allah ﷺ visited me. When he came in I was lying down, so he leaned by my side and then covered me with his robe. When he saw that I had drifted off, he went to the mosque to pray and then came back and took his robe off me, and said, “Arise, ‘Alī, for you are cured.” I stood up and felt as though I had never been ill at all. He said, “I have never asked my Lord for anything in my prayer except that he has given it to me; and all that I have asked for myself, I have asked for you, too.”’⁶¹

We also find that Imams al-Ḥasan and al-Ḥusayn would be lovingly hidden in the Prophet’s cloak as the following narration shows:

Usāma ibn Zayd said, ‘I called on the Messenger of Allah ﷺ one night for some reason and he came out with something inside his cloak, I knew not what. When I had finished with my need, I asked him what was inside his cloak, and he parted it and revealed that he was carrying al-Ḥasan and al-Ḥusayn on his hips. He said, “These are my sons and the sons of my daughter. O Allah, you know that I love them, so love them! O Allah, you know that I love them, so love them!”’⁶²

Then when we think about Lady Fāṭima ﷺ the Prophet’s favourite daughter from his favourite wife, we can only imagine how many times over the course of her blessed life that she must have been wrapped in her father’s blessed garments. So whilst we can at least try to count the number of times that Imam ‘Alī and Imams al-Ḥasan and al-Ḥusayn were covered by the Prophet in his cloak or blanket – in the case of his daughter Lady Fāṭima ﷺ we have no conceivable manner in knowing how many times from her birth, as a baby, as a toddler, as a little girl – was the Lady Fāṭima ﷺ put to rest or sleep under the Prophet’s blanket!

61 Also narrated by Ibn ‘Asākir in his *Tārikh*.

62 Also narrated by al-Bukhārī in his *Tārikh*, al-Tirmidhī, and Ibn Abī Shayba in his *Muṣannaf*.

As we have seen that it is well established that the Prophet ﷺ had covered members of his Household in his garments on a number of occasions, we will also see these are combined in the famous *ḥadīth* of the *Ahl al-Kisā'* which follows.

HADĪTH AHL AL-KISĀ'

The Virtues of the Prophet's ﷺ Household⁶³

Umm al-Mu'minīn Sayyida 'Ā'isha ؓ narrates:

The Prophet ﷺ went out one morning wearing a striped woollen cloak. Then al-Ḥasan ibn 'Alī came along and he gathered him within the cloak. Then al-Ḥusayn came along, and he gathered him within it, too. Then Fāṭima came along and he gathered her within it as well. Then 'Alī came along and he also gathered him within it. He then said: **«God but wishes to remove impurities from you, O People of the House, and purify you thoroughly.»**⁶⁴

Imam al-Nawawī's Commentary

The cloak is described as *murahḥal*, although al-Qādī says that some copies of Muslim's *Ṣaḥīḥ* have *murakhkhal* and others *murajjal*. *Murahḥal* means embroidered with a repeating motif of a camel-saddle; *murajjal* means embroidered with a repeating motif of pots. The word *mirt* means a garment,⁶⁵ as we have seen several times.

«God but wishes to remove impurities from you, O People of the House, and purify you thoroughly» – it is said that 'unclean' [*rijs*] here means doubt, or suffering, or sin. Al-Azharī says that *rijs* means every action that is deemed foul.

How Many Times Did This Incident Take Place?

The *ḥadīth* of the *Kisā'* was narrated from a *ḥadīth* of Lady 'Ā'isha ؓ in *Ṣaḥīḥ Muslim* (see above) without any explicit statement of where it occurred, but a suggestion that it occurred in her own house.⁶⁶

It was also narrated from a *ḥadīth* of Umm Salama ؓ found in al-Tirmidhī,

63 *Ṣaḥīḥ Muslim*, The Book of the Merits of the Companions, Chapter The Virtues of the Household of the Prophet, Book 44 *ḥadīth* 91.

64 Qur'ān 33:33.

65 Ar. *kisā'*. According to *al-Mu'jam Al-Wasīṭ*, a *mirt* is a garment made from silk, wool or linen. [tn]

66 I am indebted to Sheikh al-'Ālim Anwar ibn al-Ḥusayn Ṭālib, President of Research, Dar al-Fath, Amman, Jordan for his help in this section and also to Sidi Iyad Ghouj.

(3275), stating that it occurred in her house, and in a *ḥadīth* of Wāthila ibn al-Asqa' in Ibn Ḥibbān (6976) stating that it occurred in the house of Lady Fāṭima ؓ.

Some have interpreted these narrations to mean the event occurred several times, while others have said that it was one single event which occurred in Umm Salama's house, and that the *ḥadīth* of Wāthila does not describe a separate event but only describes something that the Prophet ﷺ used to do in the days before his passing, namely visiting the house of Lady Fāṭima ؓ and reciting the verse **«God but wishes to remove impurities from you, O People of the House»**.

THE ṢAḤĀBA MAKING TAWASSUL THROUGH THE AHL AL-BAYT AND THE RECOMMENDATION FOR DOING SO

That *tawassul* is not only permissible in Islam but is also an excellent means of getting close to Allah Most High and having prayers answered is something widely accepted from the time of the *Ṣaḥāba*, as the following section clearly shows.⁶⁷

Concerning al-'Abbās ibn 'Abd al-Muṭṭalib⁶⁸ ؓ

Anas ؓ said:

When there was a drought, 'Umar ibn al-Khaṭṭāb would ask al-'Abbās ibn 'Abd al-Muṭṭalib to perform the rain prayer, saying, 'O Allah, we used to seek intercession to You through our Prophet ﷺ, and You would give us rain; and now we seek intercession to You through our Prophet's uncle, so give us rain!' Anas added, 'And they would be given rain.'

Commentary by Ibn Ḥajar al-'Asqalānī⁶⁹

The chapter on al-'Abbās ibn 'Abd al-Muṭṭalib and the *ḥadīth* 'When there was a drought, 'Umar ibn al-Khaṭṭāb would ask al-'Abbās ibn 'Abd al-Muṭṭalib to perform the rain prayer' are absent from the narration of Abū Dharr and al-Nasafī. Al-'Abbās was two or three years older than the Prophet ﷺ, and the most

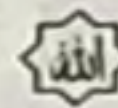
67 For some people of a sectarian bent of mind – they will vehemently oppose any belief in *tawassul* even though the proofs are large in number and come from the most authoritative sources. A great deal of energy is expended just to justify a few marginal opinions from a handful of obscure scholars of low repute and little acceptance amongst the *Ahl al-Sunna wa'l-Jamā'a* whilst denying the blinding fact that the overwhelming majority of Muslim scholars have approved of *tawassul*. Again, if it is 'evidence' which is sought then you will not get anything stronger than this rigorously authenticated *ṣaḥīḥ ḥadīth* from al-Bukhārī!

68 *Ṣaḥīḥ al-Bukhārī*, *ḥadīth* 3710.

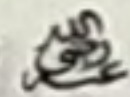
69 Taken from *Fath al-Bārī* by Ibn Ḥajar al-'Asqalānī.

widely accepted position is that he entered Islam shortly before the Conquest of Makka. It has also been said that it was earlier than that, and this is not far-fetched since the *ḥadīth* of Anas concerning the story of al-Ḥajjāj ibn 'Ilāṭ seems to support it. As for the words of Abū Rāfi' at Badr, 'It seems Islam has entered our household', it does not mean that al-'Abbās had entered Islam, for he was captured on the day of Badr, and ransomed himself and 'Aqīl, his brother Abū Ṭālib's son, as will be covered later. Because he did not emigrate before the Conquest, 'Umar did not consider him to be one of the People of Consultation [*Ahl al-Shūrā*], although he knew his virtue well and asked him to perform the rain prayer.

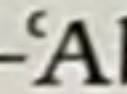
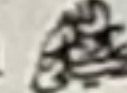
Al-'Abbās' *kunya* was Abū al-Faḍl. He died during the Caliphate of 'Uthmān in the year 32 AH, aged over eighty.



Anas⁷⁰ narrates:

In times of drought, 'Umar ibn al-Khaṭṭāb  would pray for rain through the intermediary of al-'Abbās ibn 'Abd al-Muṭṭalib, saying, 'O Allah, we used to intercede to You through our Prophet, and You would give us rain. Now we intercede to You through the uncle of our Prophet, so give us rain!' Then they would be given rain.

Commentary⁷¹

In *Kitāb al-Ansāb*, al-Zubayr ibn Bakkār detailed the words of the supplication al-'Abbās made on this occasion, and the time when it took place. He narrated with one of his chains of transmission that when 'Umar asked al-'Abbās to pray for rain, he said, 'O Allah, tribulation only comes because of sin, and is only lifted by repentance. The people have turned to You through me because of my relation to Your Prophet. Our hands are outstretched to You, acknowledging our sins, and our faces are turned to You in repentance. Grace us with rain!' The sky was then filled with clouds like mountains, and the earth was watered, and the people survived. He also narrated via Dāwūd on the authority of 'Aṭā' on the authority of Zayd ibn Aslam that Ibn 'Umar said, 'In the Year of Ashes, 'Umar ibn al-Khaṭṭāb sought rain through the intermediary of al-'Abbās ibn 'Abd al-Muṭṭalib ... 'Umar addressed the people, saying, "The Messenger of Allah  used to see al-'Abbās as a son sees his father; so follow the example of the Messenger of Allah , people, with his uncle al-'Abbās, and take him as an

70 *Ṣaḥīḥ al-Bukhārī ḥadīth* number 1010

71 *Faṭḥ al-Bārī* vol. 2 page 637

intermediary to Allah." They did not have to wait long before Allah gave them rain.' Al-Balādhurī also narrated this via Hishām ibn Sa'd on the authority of Zayd ibn Aslam with 'on the authority of his father' rather than Ibn 'Umar; it may be that Zayd heard it from two sheikhs. Ibn Sa'd and others noted that the 'Year of Ashes' was the year 18 AH; it began just after the pilgrimage and lasted nine months. The year became known as 'the Year of the Ashes' [*ām al-ramāda*] because the severity of the drought was such that the earth became as dusty as ash because of the lack of rain. Al-Ismā'īlī's narration of the *ḥadīth* of Anas about the story of 'Umar and al-'Abbās was mentioned earlier.

The story of al-'Abbās shows that it is recommended to seek intercession from the people of virtue and righteousness, and from the Prophetic Household.⁷² It also shows the virtue of al-'Abbās and also the virtue of 'Umar in how he deferred to al-'Abbās and recognised his status.

72 Similarly we can conclude that if it is a recommendation of seeking intercession from the *Ahl al-Bayt* in the form of Sayyidunā 'Abbās than it will also be a recommendation in seeking intercession of the *Ahl al-Kisā'*

PART TWO

Virtues of the *Ahl al-Bayt*

BRIEF INTRODUCTION TO PART TWO

THIS SECTION starts by looking briefly at the biographies of the scholars whose works have been selected for this book. The biographies show that these were not only scrupulous and God-fearing men – they were the elite among the *ḥadīth* scholars, setting standards that countless millions would follow, their lives replete with stories of heroic endeavours in their quest of gaining knowledge and upholding the truth. They were, simply put, men of inner illumination who lit up the world with their knowledge.

These biographies take the entries in the *Reliance of the Traveller* by Sheikh Nūḥ Keller as a framework and occasionally supplement elements (if free from academic and orientalist arrogance) from the *Encyclopaedia of Islam* (various editions).

The book then starts with the subject matter at hand and in the first section looks at the purity of the lineage of the Prophet, Allah bless him and give him peace, from the *al-Shifā'* of Qādī 'Iyād. It is important to understand that the forefathers of the Prophet were not like anyone else's forefathers just as the progeny of the Prophet was unlike anyone else's progeny.

This is followed by Imam al-Suyūṭī's excellent work on the virtues of the *Ahl al-Bayt – Iḥyā' al-Mayt bi-Faḍā'il Abl al-Bayt*, 'Reviving the Dead: the Virtues of the Prophetic Household' with very detailed and incisive footnotes by Dr. Muhammad Zeenaum Muhammad Azab (which have all been translated), published by Dar al-Ma'arif, Cairo, Egypt (1420/1999). This *ḥadīth* master's collection of sixty *ḥadīth*, give an indication of the depth and breadth of distinctions of the Prophetic Household.

The next section of Part Two looks at two of the Prophet's relatives – Ja'far ibn Abī Ṭālib and Ḥamza ibn 'Abd al-Muṭṭalib – these two (the first a cousin and the second an uncle of the Prophet were very loved by him ﷺ) were looked at with a view of introducing the virtues of the wider Prophetic family which we

hope to cover in other works but we did not want this book to be bereft of their mention. The section is concluded by some poetry of Imam al-Shāfi'ī about his love for the *Ahl al-Bayt*, which poignantly summarises the early Muslims feelings for the Prophetic Household, may Allah be well pleased with them all.

BIOGRAPHIES OF PRINCIPLE *ḤADĪTH* SCHOLARS USED IN THIS WORK

Imam al-Bukhārī

Abū 'Abdallāh Muḥammad ibn Ismā'il ibn Ibrāhīm ibn al-Mughīra ibn Bardizba al-Ju'fi al-Bukhārī was born in Bukhara, Uzbekistan in 194/810. Raised as an orphan, he was a Shāfi'ī scholar who learned Sacred Law in Makka from Abdullah ibn Zubayr al-Humaydi, the disciple of Shāfi'ī, and he became the greatest Imam in *ḥadīth* that the world has ever known. He began his long travels in search of *ḥadīth* in 210 AH, starting with a Hajj journey and travelled widely in search of *ḥadīth* over the next decade and a half. The geographic distribution of *ḥadīth* in the *Ṣaḥīḥ* could suggest the amount of time he spent in various regions: Iraq (about 54 percent), Khurāsān and Transoxania (20 percent), Egypt (10 percent), Syria (8 percent), and Makka and Madina (7 percent). Biographies often state that he travelled also to Mesopotamia and Rayy, in the late 240s/early 860s, he left Iraq for the last time. During his travels he heard *ḥadīths* from nearly a thousand sheikhs, gathering some 600,000 Prophetic traditions from which he selected the approximately 4,400 (not counting those repeated) that compose his *Jāmi' al-Ṣaḥīḥ* [Rigorously Authenticated Collection]. Choosing them for their authenticity, he would make *ghusl* and pray two rak'ats before including any *ḥadīth* in his work, and always carried on his person one of the hairs of the Prophet (may Allah bless him and grant him peace). He arranged his *Ṣaḥīḥ* in the sanctuary at Makka, and completed it while seated between the minbar and the Blessed Prophetic Tomb in Madina. He was the first scholar in Islam to compile a work on this basis of authenticity, and his book is the foremost of the six great *ḥadīth* collections. Ibn Khuzayma said of him "No one under the sky is more knowledgeable in *ḥadīth*" and Abū 'Umar al-Khaffaf once referred to him as the "pure, God-fearing scholar whom I have never seen anyone comparable to, Muhammad ibn Isma'il al-Bukhārī, twenty times greater in knowledge of *ḥadīth* than Ishāq ibn Rahawayh, Aḥmad or anyone else."

Despite his abstemious personal habits, he was endlessly generous to his students. One of his scribes, Muhammad ibn Abi Hatim, said: 'When I was with him on a journey we would stay in a single room together, and I would see him rising fifteen or twenty times in a night to light the lantern, and work on an *isnad*, after which he would lie down again. I asked him: "Why do you

impose all of this on yourself instead of waking me?" and he would reply, "You are a young man, and I don't wish to interrupt your sleep."

Ibn Abi Hatim further related: 'I once saw al-Bukhārī in a dream. He was walking behind the Prophet ﷺ, setting his feet directly in the Prophet's footsteps.' And when he was lowered into his grave, a perfume like musk poured out from it. 'So many people took dust from his grave,' recalled another of his students, 'that we had to place a wooden fence around it.' At the end of his life some bigots attacked him for not agreeing with their misunderstanding of the uncreatedness of the Qur'ān, and for his steadfastness in the convictions of *Ahl al-Sunna* they hounded him from Bukhara to Samarkand, where he died in the village of Khartan in 256/870.

Al-Khatib al-Baghdadi narrated that 'Abd al-Wahid ibn Adam said: 'I once saw the Prophet ﷺ, with a group of his companions, in a dream. He was standing, and I greeted him, and when he returned my greeting, I said: "Why are you standing here, O Messenger of Allah?" and he replied: "I am waiting for Muhammad ibn Isma'il." A few days later the news of al-Bukhārī's death reached me, and when I checked I realised that he had died at the moment when I beheld that dream.'

Imam Muslim

Muslim ibn Hajjaj ibn Muslim, Abū al-Ḥusayn al-Qushayri al-Nisābūrī, born in Nishapur, Persia, in 201/820. A Shāfi'ī scholar, and a *ḥadīth* master (*ḥāfiẓ*) and Imam second only to his mentor al-Bukhārī, he was the author of the famous *ḥadīth* collection *Ṣaḥīḥ Muslim* [The Rigorously Authenticated Collection of Muslim], which has inspired many commentaries and is considered among the greatest works on *ḥadīth* in Islam. Besides studying with al-Bukhārī, he travelled to the Hijaz, Egypt, Syria, and Iraq, learning *ḥadīths* from over 220 of the principal sheikhs of the time, including Aḥmad and Ishāq ibn Rahawayh. While some scholars have considered Muslim's *Ṣaḥīḥ* to be greater than al-Bukhārī's because of the excellence of its arrangement and other editorial features, the truth is that al-Bukhārī's collection is superior because of its additional strictures for a *ḥadīth's* admissibility as "rigorously authenticated" (*Ṣaḥīḥ*). Imam Muslim also wrote a number of other works in *ḥadīth*, and died in Nishapur in 261/875.

Imām al-Nasā'ī

He is the Ḥāfiẓ Imām, Sheikh al-Islām – as Imām al-Dhahabī named him in his *Tadhkira* – Abū 'Abd al-Raḥmān Aḥmad ibn 'Alī ibn Shu'ayb ibn 'Alī ibn Sinān ibn Baḥīr al-Khurāsānī al-Qādī.

He was born in Nasā', a town in the region of Khorasan which produced

several notable figures, as chronicled by Ibn Khallikān in *Wafayāt al-A'yān*. The year of his birth was 215 AH; some say 214. He was raised and educated in Nasā', studying with the sheikhs there, after which he travelled to increase his knowledge, as is the way of most scholars of high aspiration. It is said that he began his travels at the age of fifteen, and devoted most of his attention to the study of *ḥadīth*. He travelled to the Hijaz, then Iraq, Syria, Egypt and Arabia and took narration from the scholars of those lands until he excelled in the science of *ḥadīth* and attained distinction in it. At that time, the lands were filled with scholars, *ḥuffāẓ* and *ḥadīth* experts, with the Arab lands containing such notable figures as Aḥmad ibn Ḥanbal, Ishāq ibn Rāhawayh, Yaḥyā ibn Ma'īn, Hishām ibn 'Abd al-Malik al-Ṭayālīsī, 'Alī ibn 'Abdallāh al-Madīnī, Abū 'Umar Ḥafṣ ibn 'Amr al-Bajalī, and many others.

HIS TRAVELS TO EGYPT AND THEN DAMASCUS

He arrived in Egypt and liked it well enough that he decided to settle there. He lived on the Qanādīl lane near the mosque in Fuṣṭāt, which was essentially Egypt's university of the day. He then decided to travel again, and headed for Syria. He settled in Damascus in the year 302, a year before his death. When he arrived in Damascus, the people there asked him to relate to them stories about the merits of Mu'āwiya, to whom the people there were especially devoted. He wanted to alert them to the virtues of 'Alī as well, since although Mu'āwiya was certainly a man of virtue, 'Alī was a man of especial virtue, and was the cousin of the Prophet ﷺ and the husband of his daughter, the Lady of the Women of the World, and the father of the two blessed grandsons al-Ḥasan and al-Ḥusayn ﷺ, and the first child to embrace Islam and the best of all youths; and to love him is to find salvation, while to hate him is to fall into hypocrisy. Therefore he undertook to write this book. However, this displeased the people of Damascus, who attacked him and threw him out of the mosque, and subjected him to a violent beating. This was the cause of his death; unfortunately, the people did not respect the sanctity of knowledge, Islam or hospitality.

HIS DEATH

There is a difference of opinion about where Imām al-Nasā'ī passed away. Al-Dāraqutnī said that when he had suffered his ordeal and knew that his martyrdom was approaching, he said, "Take me to Makka", and was taken there, where he died and was buried between Ṣafā and Marwā. Several narrators give the story this way. However, according to Dr Muḥammad Muḥammad Abū Shahba in his book *Fī Rihāb al-Sunna*, Imām al-Dhahabī said that in fact he died in Ramla, a town in Palestine. This is also what Ibn Yūnus asserted in his *Tārīkh*, and it was also said by Abū Jā'far al-Ṭahāwī and Abū Bakr ibn Nuqṭa. Although he died in Ramla, he was buried in Jerusalem according to Ibn Kathīr in *al-Bidāya wal-Nihāya*.

He died in the month of *Ṣafar* in the year 303 AH at the age of eighty-eight. The same year saw the passing of the *Hāfiẓ* of Khorasan, Abū al-‘Abbās al-Ḥasan ibn Sufyān al-Shaybānī, author of *al-Musnad*, in Nasā, at the age of over ninety. May Allah have mercy on them both.

Tāj al-Dīn al-Subkī related that his sheikh, *Hāfiẓ* al-Dhahabī, and his father, Taqī al-Dīn al-Subkī, stated that al-Nasā’ī had a better memory than Muslim, and that his *Sunan* contains less weak *ḥadīth*s than any other collection besides the two *Ṣaḥīḥ*s. Indeed, some scholars even said that his book is the greatest one of all, unparalleled by any other book in Islam. Al-Nasā’ī was a jurist as well as a *ḥāfiẓ* scholar of *ḥadīth*. Al-Dāraquṭnī said about him, ‘He was the most gifted jurist of the sheikhs of Egypt, and the most knowledgeable of them about *ḥadīth*s and narrators.’

Al-Ḥākim said of him, ‘As for Abū ‘Abd al-Raḥmān al-Nasā’ī’s teachings on the juridical understanding of *ḥadīth*s, they are too numerous to be mentioned; anyone who examines his book *al-Sunan* will be dazzled by the excellence of what he says there.’

Ibn Shāhīn⁷³

He is the honourable sheikh, the notable *ḥāfiẓ*, the *muḥaddith*, the historian, the preacher, the exegete, the *Hāfiẓ* and *Muḥaddith* of Iraq, the author of the great *Tafsīr*, Abū Ḥafṣ ‘Umar ibn Aḥmad ibn ‘Uthmān ibn Aḥmad ibn Muḥammad ibn Ayyūb al-Baghdādī al-Wā‘iz, known as Ibn Shāhīn.

Ibn Shāhīn took chains of transmission from a large number of *ḥadīth* scholars, exegetes and jurists. Ibn Shāhīn was a prolific narrator of *ḥadīth*s, and his bookshelves were filled with works of exegesis, *ḥadīth* and Islamic law.

THE SCHOLARS’ PRAISE FOR HIM

Abū al-Faṭḥ ibn Abī al-Fawāris said: ‘He was a trusted and reliable narrator, who authored works the like of which no one else authored.’

Abū Bakr al-Khaṭīb said: ‘He was a trusted and reliable narrator who lived in the eastern part [of Baghdad].’

Al-Amīr Abū Naṣr said of him: ‘He was a trusted and reliable narrator, who took narrations from Syria, Iraq, Persia, Basra, and compiled collections of *ḥadīth* and biography, and authored many works.’

Ḥamza al-Sahmī reported that al-Dāraquṭnī said to him: ‘Ibn Shāhīn makes mistakes, but he is a trusted narrator.’

Abū al-Walīd al-Bājī said: ‘He is a trusted narrator.’

Abū al-Qāsim al-Azharī said: ‘He was a trusted narrator.’

73 From the introduction to Ibn Shāhīn’s *Kitāb Nāsikh al-Ḥadīth wa Mansūkbih*.

Al-Khaṭīb reported that Muḥammad ibn ‘Umar al-Dāwūdī said: ‘Ibn Shāhīn is a trusted narrator, at the level of the *shuyūkh*, except that he made grammatical errors.’

Hāfiẓ Ibn Shāhīn enriched the Islamic library with works on exegesis and *ḥadīth*. They include *al-Tafsīr al-Kabīr* [The Great Exegesis] about which al-Dhahabī says in *Siyar*: ‘He compiled and authored many works, including an exegesis in twenty-something volumes, with a chain of transmission for everything in it.’ Al-‘Atiqī said: ‘He died in the month of Dhul-Ḥijja, 385 AH.’ He lived to be eighty-nine years of age.⁷⁴

Qāḍī ‘Iyād

Qāḍī ‘Iyād ibn Mūsā ibn ‘Iyād ibn ‘Imrān, Abū al-Faḍl al-Yaḥṣubī, born in Sabta (present-day Ceuta, on the Strait of Gibraltar) in 476/1083. The Imam of western Muslimdom in *ḥadīth* and Arabic lexicology, he was a gifted Mālikī scholar and author who wrote a number of books in the sciences of *ḥadīth*, Mālikī Islamic law, and history, though he is best remembered for his two volume *al-Shifā bi ta’rif Ḥuqūq al-Muṣṭafā* [The Cure in Outlining the Attributes of the Chosen One (*Mustafā*)], universally acknowledged as among the finest works ever written on the Prophet ﷺ. He was appointed as the judge (Qāḍī) of Sabta, then Granada, and finally Marrakesh, where he died of poisoning, allegedly by a Jew, in 544/1149.

Sheikh al-Islam Imam al-Nawawī

Abū Zakariyyā Muḥyī al-Dīn al-Nawawī was born in the village of Nawa on the Horan Plain of southern Syria in 631/1233. He was the Imam of the later Shāfi‘ī school, the scholar of his time in knowledge, piety, and abstinence, a *ḥadīth* master (*ḥāfiẓ*), biographer, lexicologist, and Sufī. When he first came to Damascus in 649 AH, he memorised the text of Abū Ishāq Shirāzī’s *al-Tanbīh* [The Notice] in four and half months, then the first quarter of Shirāzī’s *al-Muḥaddhab* [The Rarefaction], after which he accompanied his father to Hajj, then visited Madina, and then returned to Damascus, where he assiduously devoted himself to mastering the Islamic sciences. He took Shāfi‘ī law, *ḥadīth*, tenets of faith, fundamentals of Islamic law, Arabic and other subjects from more than twenty-two scholars of the time, including Abū Ibrāhīm Ishāq al-

74 Sources: *Siyar A‘lām al-Nubalā’* (16/431); *Tārīkh Baghdād* (11/265); *al-Muntaẓam* (7/182-183); *Tadhkirat al-Ḥuffāz* (3/987-990); *al-Ibar* (3/29-30); *Duwal al-Islām* (1/234); *Mir’āt al-Jannāt* (2/426); *al-Bidāya wal-Nibāya* (11/316-317); *Lisān al-Mizān* (4/283-285); *al-Nujūm al-Zāhira* (4/172); *Ṭabaqāt al-Ḥuffāz* (392); *Ṭabaqā al-Mufasssirin lil-Dāwūdī* (2/2); *Shadharāt al-Dhabab*.

Maghribī, ‘Abd al-Raḥmān ibn Qudāma al-Maqdisī, and others, at a period of his life in which, as al-Dhahabī notes, “his dedication to learning, night and day, became proverbial.” Spending all his time in either worship or gaining Sacred Knowledge, he took some twelve lessons a day, only dozed off in the night at moments when sleep overcame him, and drilled himself on the lessons he learnt by heart while walking along the street. Fastidious in detail and deep in understanding of the subjects he thus mastered, he authored many great works in Shāfi‘ī Islamic law, *ḥadīth*, history and legal opinion, among the best known of which are his *Minhaj al-Ṭālibīn* [The Seekers’ Road] which has become a main reference for the Shāfi‘ī school, *Riyāḍ al-Ṣāliḥīn* [The Gardens of the Righteous] and *Kitāb al-Adhkār* [The Book of Remembrances of Allah] in *ḥadīth* and his eighteen-volume *Sharḥ Ṣaḥīḥ Muslim* [Commentary on Muslim’s “*Ṣaḥīḥ*”]. He was also one of the few scholars that al-Dhahabī consistently referred to throughout his writings as ‘Sheikh al-Islam’ indicating his mastery of the traditional Islamic sciences.

He lived simply, and it is related that his entire wardrobe consisted of a turban and an ankle-length shirt (*thawb*) with a single button at the collar. After a residence in Damascus of twenty-seven years, he returned the books he had borrowed from charitable endowments, bade his friends farewell, visited the graves of his sheikhs who had died, and departed, going first to Jerusalem and then to his native Nawa, where he became ill at his father’s home and died at forty-four years of age in 676/1277, young in years but great in benefit to Islam and the Muslims.

Ḥāfiẓ Ibn Kathīr

Isma‘il ibn ‘Umar ibn Kathīr ibn Daww ibn Dara, Abū al-Fida’ Imad al-Dīn, born in 701/1302 in a village outside Damascus, where he moved with his brother at the age of five. He later travelled in pursuit of Sacred Knowledge, becoming a principal Shāfi‘ī scholar, *ḥadīth* master (*ḥāfiẓ*), and historian who authored works in each of these fields, though he is perhaps best known for his four volume *Tafsīr al-Qur’ān al-Azīm* [Commentary of the Mighty Qur’ān], which reflects its author’s magisterial command of the sciences of *ḥadīth*. He died in Damascus in 774/1373.

Sheikh al-Islam Ibn Ḥajar al-‘Asqalānī

Abū al-Faḍl Shihāb al-Dīn Ibn Ḥajar al-‘Asqalānī was born in Cairo (773-852/1372-1449), a *ḥadīth* scholar, judge, historian and Shāfi‘ī Imam, he reached the level of Commander of the Faithful in *ḥadīth*, the only rank above that of *ḥadīth* master (*ḥāfiẓ*). Having memorised the Qur’ān by the age of nine – he

first learned literature and poetry. but then devoted his considerable talents to *ḥadīth* (at the age of twenty – some three years later he was dedicate all his time to *ḥadīth*), which he studied under the renowned African master al-Zayla‘ī and others in Cairo, Yemen and the Hijaz.

His works were popular in his own lifetime and were hand-copied by the greatest scholars of the era and given by kings to one another as gifts. Known as Sheikh al-Islam, scholars travelled to take knowledge from him, and he was appointed to the judiciary in Egypt several times. He authored a number of works on *ḥadīth*, history, biography, Qur’ānic exegesis, poetry, and Shāfi‘ī Islamic law, among the most famous of them is his fourteen volume *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī* [The Victory of the Creator: A Commentary on the *Ṣaḥīḥ* of al-Bukhārī]. The fame of the latter work was so great that in 833/1429-30 the Timurid ruler of Fārs and Sidjistān, Shāh Rukh, asked Egypt’s ruler Barsbāy to secure for him copies of the material published so far, as was done also by the Ḥafṣid Abū Fāris ‘Abd al-‘Azīz from the other end of the Muslim world. The *Fath al-Bārī* is a work few serious students of Islamic knowledge can do without. Of Ibn Ḥajar’s large biographical dictionaries, *al-Iṣāba fī tamayīz al-Ṣaḥāba* deals with listing all of the *Ṣaḥāba*, and the *Tabdhīb al-Tabdhīb* and the *Lisān al-Mizān* with traditionists, the latter (finished in draft form in 847/1443-4) also including many men having very tenuous connections with *ḥadīth*. He died in Cairo in 852 AH.

Imam al-Suyūṭī

Abū’l-Faḍl ‘Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad Jalāl al-Dīn al-Khūḍayrī al-Suyūṭī,⁷⁵ famous Egyptian scholar, at present recognised as one of the most prolific authors in the whole of Islamic literature. He was a Shāfi‘ī *mujtabid* Imam, Sufi, *ḥadīth* master (*ḥāfiẓ*) and historian, a prolific writer who authored works in virtually every Islamic science. Born on the 1st of Rajab 849 AH/1445, his father taught Shāfi‘ī Islamic law and served as a Qadi (judge). Sadly his father died while he was still a child and he was raised as an orphan in Cairo. He was naturally gifted and had memorised the Qur’ān by the age of eight, then several complete works of Sacred Law, fundamentals of Islamic law, and Arabic grammar; after which he devoted himself to studying the Sacred Sciences under some of the foremost sheikhs of the time in each discipline, among them *Sīraj* al-Dīn Bulqini, with whom he studied Shāfi‘ī Islamic law until his death; Sharaf al-Dīn al-Munawi, with whom he read Qur’ānic exegesis; Taqī al-Dīn

⁷⁵ Adapted from *Reliance of the Traveller* by Sheikh Nūḥ Keller and ‘al-Suyūṭī,’ *Encyclopaedia of Islam*, Second Edition, edited by P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs (Brill Online, 2014).

al-Shamani in *ḥadīth* and the sciences of Arabic; and others including Ibn Ḥajar al-ʿAsqalānī in whose *ḥadīth* class he attended as a young boy with his father.

He studied *ḥadīth* under the aegis of a dozen women specialising in this discipline.⁷⁶ In 867/1463, hardly eighteen years old, he inherited his father's position, taught Shāfiʿī law in the mosque of Sheikhū and gave juridical consultations in which he handled various sciences in a brilliant way.⁷⁷ In 872/1467 al-Suyūṭī took up again the tradition of dictating (*imlāʿ*) *ḥadīth* in the mosque of Ibn Ṭulūn, where his father had been a preacher. This method had been interrupted twenty years earlier at the death of Ibn Ḥajar al-ʿAsqalānī. As a result, al-Suyūṭī obtained in 877/1472 the post of teacher of *ḥadīth* at the Sheikhūniyya having been nominated by his teacher al-Kafyādjī. From 891/1486 he was also in charge of the Baybarsiyya khānqāh. These obligations left him time to write his works and to see to their spread outside Egypt. Before he had reached thirty years of age, his works were sought after in the entire Near East, and later circulated from India to Takrūr in Sahilian Africa, where he, from Cairo, played the role of counsellor in matters of Islamisation.⁷⁸

He travelled to gain Sacred Knowledge to Damascus, the Hijaz, Yemen, Morocco, and the lands south of Morocco, as well as to centres of learning in Egypt such as Mahalla, Dumyat, and Fayyum.

When he reached forty years of age, he abandoned the company of men for the solitude of the Garden of al-Miqyas by the side of the Nile, avoiding his former colleagues as though he had never known them, and it was here that he authored most of his nearly one thousand books and treatises.⁷⁹ Wealthy Muslims and princes would visit him with offers of money and gifts, but he put all of them off, and when the sultan requested his presence a number of times, he refused.⁸⁰ Blessed with success in his years of solitude, it is a difficult to name a field in which al-Suyūṭī did not make outstanding contributions, among them his ten volume *ḥadīth* work *Jamʿ al-Jawāmiʿ* [The collection of collections]; his Qurʾānic exegesis *Tafsīr al-Jalālayn* [the

76 See M. al-Shakʿa, *Jalāl al-Dīn al-Suyūṭī, Masīratuhu al-ʿilmiyya wa-mabāḥithuhu al-lughawiyya*, Cairo 1981, 35-40.

77 An example of a complex fatwā given at that early age is reported by S. Abū Djīb in *Ḥayāt Jalāl al-Dīn al-Suyūṭī maʿ al-ʿilm min al-mabḍ ilāʿl-laḥḍ*, Damascus 1993, 189-93

78 See the *Asʿila wārīda min al-Takrūr*.

79 Regarding the number of his works, Arab and Western authors have brought forward different figures, and these go up parallel to our knowledge. A study published in 1983 mentions up to 981 works; see al-Khāzindār and M.I. al-Shaybānī, *Dalīl makḥūṭāt al-Suyūṭī wa-amākin wujūdihā*, (Cairo, 1983).

80 Frequenting the worldly rulers, he propounded, was condemned by the first Muslims (cf. his epistle *Mā rawāhu al-aṣāṭīn fī ʿadam al-majī ilāʿl-salāṭīn* (Ṭaṭṭa, 1991)

commentary of the two Jalāls], of which he finished the second half of an uncompleted manuscript by Jalāl al-Dīn al-Maḥallī in just forty days; his classic commentary on the sciences of *ḥadīth* entitled *Tadrīb al-rāwī fī sharḥ Taqrīb al-Nawawī* [The Training of the Hadith Transmitter: an Exegesis of al-Nawawī's "Facilitation"] and many others. A giant among contemporaries, he remained alone, producing a sustained output of scholarly writings until his death in Cairo at sixty years of age in 911 AH/1505.

VIRTUES OF THE PROPHETIC LINEAGE

Qāḍī ʿIyād writes in the *al-Shifāʿ*⁸¹:

Each tribe of Arabia was linked to him either through kinship or ancestry and he was by far their most noble and excellent kinsman. Imam ʿAlī, may Allah honor his face, explained that the phrase in the preceding verse 'from your own' refers to either lineage, relationship by marriage or descent and that from the time of Prophet Adam, ﷺ, there was neither an adulterer nor fornicator in the lineage of the Prophet, all were officially married.

Such was importance of the transmission of lineage to the Arabs that al-Kalbi's son was able to trace a line of no less than five hundred female ancestors of the Prophet, praise and peace be upon him. He too verified that none had fornicated nor yet were the evils rampant during the 'Age of Ignorance' found in any of them.⁸²

The nobility of the Prophet's lineage, his honoured birthplace, and his upbringing⁸³

The lineage of Prophet Muhammad ﷺ was from the best of the children of Hāshim and the noble fabrics of the Quraysh. He was descended from the most noble and mighty Arabs not only on his father's side but also on his mother's.

Referring to the blessing of his nobility the Prophet ﷺ told Abū Hurayrah "I was sent from the best of each consecutive generation of the children of Adam until I appeared in the generation in which I am from."⁸⁴

81 *Al-Shifāʿ* translated by Sh. Abdullah Ben Sadek, Anne Khadeijah Darwish, Aḥmad Darwish.

82 *Al-Shifāʿ* Part One, Chapter One, 'Section 1 – The Prophet's praiseworthiness and the multiplicity of his excellent qualities.'

83 *Al-Shifāʿ* Part One, Chapter Two, 'Section 6 – The nobility of the Prophet's lineage, his honoured birthplace, and his upbringing.'

84 Al-Bukhārī Chapter 'Description of the Prophet'.

There are many Prophetic sayings reported by the Companions, the following are a selection:

Al-'Abbās tells us that the Prophet ﷺ said, "Allah created the Creation and from the best of their generations He placed me among the best of them. Then He selected the tribes and placed me among the best tribe. Thereafter, He selected families and placed me among the best of them. I am the best of them in person and the best of them in family."

Waila Aska's son tells of the time the Prophet ﷺ spoke of his lineage saying, "Allah chose Ishmael from the children of Abraham, and from the children of Ishmael He chose the children of Kinana, then from the children of Kinana Allah chose the Quraysh and chose the children of Hāshim from the Quraysh, then Allah chose me from the children of Hāshim."

We are told by Omar's son that the Prophet ﷺ said "Allah, the Mighty, the Glorified chose from His creation the children of Adam.

Then from the children of Adam He chose the Arabs. Thereafter He chose from the Arabs the Quraysh. Then He chose from the Quraysh and from them He choose the children of Hāshim. From the children of Hāshim He chose me, and I am the best of the best. Whosoever loves the Arabs loves them because he loves me. Whosoever hates Arabs hates them because he hates me."

Ibn 'Abbās said that the spirit of the Prophet ﷺ was a light in the hands of Allah two thousand years before He created Adam. That light exalted Him and by this light the angels exalted Allah, and when Allah created Adam, He cast that light into his loins.

He also tells us that the Prophet ﷺ said, "Allah brought me down to earth in the loins of Adam, then He placed me in the loins of Noah and thereafter cast me into the loins of Abraham. Allah proceeded to move me from one noble loin and pure womb to another until He brought me out of my parents. None of them were ever joined together in fornication."⁸⁵

85 *Al-Shifā'* Part One, Chapter Two, 'Section 6 – The nobility of the Prophet's lineage, his honoured birthplace, and his upbringing.'

Ihyā' al-Mayt bi-Faḍā'il Ahl al-Bayt 'Reviving the Dead: the Virtues of the Prophetic Household'

By
Imam Jalāl al-Dīn al-Suyūṭī

In the Name of Allah, the Compassionate, the Merciful

PRaise BE to Allah, and peace be upon those of His servants whom He has chosen. Here is a collection of sixty *ḥadīths*, which I call *Ihyā' al-Mayt bi-Faḍā'il Ahl al-Bayt* ('Reviving the Dead: the Virtues of the Prophetic Household').

HADĪTH ONE

Sa'īd ibn Mansūr⁸⁶ narrated in his *Sunan* that Sa'īd ibn Jubayr⁸⁷ said, about Allah's words (Say: I do not ask of you a wage for this, except love for the kinsfolk) [42:23], that this means the kinsfolk of the Messenger of Allah ﷺ.

86 Sa'īd ibn Mansūr ibn Shu'ba al-Khurāsānī al-Hāfiz, a great scholar, author of *al-Sunan wa al-Zubd*. He narrated from Imam Mālik, al-Layth, Fulayḥ, Abū 'Awāna, Ibn 'Uyayna, Hammād ibn Zayd and many others. Among those who narrated from him were Imam Aḥmad, Muslim, Abū Dāwūd, Abū Zur'a, Abū Hātim and many others. Abū Hātim said of him, 'He was one of the truly proficient and exacting narrators and authors.' He died in Makka in 227 AH. See also: *Tadbkirat al-Huffāz* (2/416).

87 Abū 'Abd Allāh al-Kūfi; He was of the Second Generation, and considered one of the most knowledgeable of all of them. His roots were in Abyssinia from the freedmen of the Banū Wāliya ibn al-Hārith of the clan of Banū Sa'd. When people came from Kufa to ask Ibn 'Abbās questions, he would say, 'Do you not have Ibn Umm al-Dahmā' among you?' meaning Sa'd. He was killed by al-Ḥajjāj ibn Yūsuf al-Thaqafi in 92 AH, at the age of 49. See also: *Wafayāt al-'A'yān* (1/204), al-Dhahabī's *Ṭabaqāt al-Qurrā'* (1/56).

HADĪTH TWO

Ibn al-Mundhir,⁸⁸ Ibn Abī Hātim⁸⁹ and Ibn Mardawayh⁹⁰ (in their exegeses) and al-Ṭabarānī⁹¹ (in *al-Muʿjam al-Kabīr*) narrated, on the authority of Ibn ʿAbbās,⁹² that when the verse **﴿Say: I do not ask of you a wage for this, except love for the kinsfolk﴾** [42:23] was revealed, they said, 'O Messenger of Allah, which kinsfolk of yours are they whom we are obliged to love?' He answered: 'Alī and Fātima.'

HADĪTH THREE

Ibn Abī Hātim narrated that Ibn ʿAbbās said, concerning Allah's words **﴿...and whosoever gains a good deed...﴾** [45:23], 'This means love of Muḥammad's kin.'

88 Al-Ḥāfiẓ al-ʿAllāma al-Thiqa Abū Bakr Muḥammad ibn Ibrāhīm ibn al-Mundhir al-Naysābūrī, Sheikh of the Sanctuary, author of works considered unique, such as *al-Asbrāf*, *al-Mabsūt*, *al-Ijmāʿ* and *al-Tafsīr*. He had the utmost knowledge of scholarly differences and evidences and was a *mujtabid* Imam who followed no other scholar. He died in Makka in 328. See also: *Wafayāt al-Aʿyān* (1/461), *Tadḥkirat al-Ḥuffāz* (3/782).

89 Al-Imām al-Ḥāfiẓ al-Nāqid Sheikh al-Islām Ibn Abi Hatim al-Rāzī. Born in 240 AH, he travelled with his father and collected many high-level chains of transmission. Al-Khalīlī said of him, 'He imbibed the knowledge of both his father and Abū Zarʿa and was an ocean of knowledge and of the science of *ḥadīth* narrators. A trusted narrator, *ḥāfiẓ* and ascetic who was considered to be one of the *Abdāl*, his works include *al-Jarḥ wa al-Taʿdīl*, *al-Tafsīr* and *al-Radd ʿalā al-Jahmiyya*. He died in 327 AH. See also *al-Bidāya wa al-Nihāya* (11/191), *Tadḥkirat al-Ḥuffāz* (3/829).

90 Ibn Mardawayh al-Kabīr, was a *ḥāfiẓ*, historian and exegete from Isfahan. His works include *al-Tārikh*, *Tafsīr al-Qurʾān*, *al-Musnad*, and *al-Mustakbraj*. He was born in 323 and died in 410 AH. See also: *Tadḥkirat al-Ḥuffāz* (3/238).

91 Al-Imām al-ʿAllāma al-Ḥujja Baqiyat al-Ḥuffāz [i.e. one of the last people to narrate *ḥadīth* directly] Abū al-Qāsim Sulaymān ibn Aḥmad al-Ṭabarānī one of the great pillars of this religion and knights of this science of *ḥadīth*, he was born in Acre, Palestine in 260 AH. He began his study of *ḥadīth* in 273 AH in the cities of Syria, Hijaz, Yemen, Egypt as well as Baghdad, Kufa, Basra, Isfahan, the Arabian Peninsula and elsewhere. He took from at least one thousand sheikhs. His works include: *al-Muʿjam al-Kabīr*, *al-Muʿjam al-Awsaṭ*, *al-Muʿjam al-Ṣagḥīr*, *al-Duʿāʾ*, *Dalāʾil al-Nubuwwa*, *al-Nawādir*, *Musnad Shuʿba*, *Musnad Sufyān*, *Musnad al-Shāmiyyīn*, *al-Awāʾil*, *al-Tafsīr*, *Musnad al-ʿAshara*, *Maʿrifat al-Ṣaḥāba*, *Musnad Abū Hurayra*, *Musnad ʿĀʾisha*, *al-Ṭiwālāt*, *al-Sunna*, *Ḥadīth al-Awzāʿ*, *Ḥadīth al-Aʿmash*, *Musnad Abi Dharr*, *al-ʿIlm*, *al-Farāʾid*, *Faḍl Ramaḍān*, *Makārim al-Akhlāq*, *Tafsīr al-Ḥasan* and others. He died in 360 AH at the age of one hundred years and ten months. See also: *Wafayāt al-Aʿyān* (1/215), *Tadḥkirat al-Ḥuffāz* (3/912).

92 ʿAbd Allāh ibn ʿAbbās ibn ʿAbd al-Muṭṭalib Abū al-ʿAbbās al-Ḥāshimī, the Companion, the imam and ocean of knowledge and the cousin of the Messenger of Allah ﷺ. The Prophet ﷺ asked Allah to give him understanding of the religion and to teach him how to interpret it. He died in Ṭāʾif in 86 AH. See also: *Uṣd al-Ghāba* (3/290), *al-Iṣāba* (1/322), *Tārikh Baghdād* (1/173), *Tadḥkirat al-Ḥuffāz* (1/40).

HADĪTH FOUR

Aḥmad,⁹³ al-Tirmidhī⁹⁴ (who declared it authentic), al-Nasāʾī,⁹⁵ and al-Ḥākim⁹⁶ narrated, on the authority of al-Muṭṭalib ibn Rabiʿa,⁹⁷ that the Messenger of Allah ﷺ said, 'Faith shall not enter the heart of any Muslim until he loves you for the sake of Allah, and the sake of my kin.'

HADĪTH FIVE

Muslim,⁹⁸ al-Tirmidhī and al-Nasāʾī narrated, on the authority of Zayd ibn Arqam,⁹⁹ that the Messenger of Allah ﷺ said, 'I implore you, for Allah's sake, to be mindful of my Household.'

HADĪTH SIX

93 Imam Aḥmad ibn Muḥammad ibn Ḥanbal was the famous *mujtabid muṭlaq* (complete, independent jurist), author of *al-Musnad*, *al-Zuhd*, and other works. He took narrations from Ibrāhīm ibn Saʿd, Ismāʾīl ibn ʿUlayya, Bahz ibn Asad, Bishr ibn al-Faḍl and many others. Those who took from him included al-Bukhārī, Muslim, Abū Dāwūd, Ibrāhīm al-Ḥarbī, and al-Baghawī. He was one of the great *ḥuffāz* and imams and one of the leading scholars of this community. He died in Baghdad in 241 AH. See also: *Tadḥkirat al-Ḥuffāz* (3/431), *Tabḍīb al-Tabḍīb* (1/72), *Ṭabaqāt al-Ḥanābila* (1/4).

94 Abū ʿĪsā al-Tirmidhī, author of *al-Jāmiʿ* and *al-ʿIlal*, the blind *ḥāfiẓ* and great scholar, he travelled widely and took from many scholars of *ḥadīth* in Khorasan, Iraq, the Hijaz and elsewhere. Among those who narrated from him were Muḥammad ibn al-Mundhir, al-Haytham ibn Kulayb, Abū al-ʿAbbās al-Maḥbūbī and many others. Ibn Ḥibbān mentioned him among the trusted narrators and said, 'He was among those who collected, authored, memorised and revised.' He died in Tirmidh [Termez] in Rajab 269 AH. See also: *Tadḥkirat al-Ḥuffāz* (2/633), *Tabḍīb al-Tabḍīb* (9/387).

95 Abū ʿAbd al-Raḥmān Aḥmad ibn Shuʿayb al-Nasāʾī, the judge, imam, *ḥāfiẓ*, Sheikh al-Islām. See page 69 below.

96 Al-Ḥākim, al-Ḥāfiẓ al-Kabīr, al-Naysābūrī, also known as Ibn al-Bayyī. Author of *al-Mustadrak*, *al-Tārikh*, *ʿUlūm al-Ḥadīth*, *al-Madkhal*, *al-Iklīl*, *Manāqib al-Shāfiʿī* and others, he was born in 321 AH and studied under Abū Sahl al-Ṣuʿlūkī and Ibn Abī Hurayra. Among those who related *ḥadīths* from him were al-Dāraquṭnī, Ibn Abī al-Fawāris, al-Bayhaqī, al-Khalīlī, and many others. He died in 405 AH. See also: *Wafayāt al-Aʿyān* (1/484), *al-Bidāya wa al-Nihāya* (11/355).

97 Al-Muṭṭalib ibn Rabiʿa ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib al-Ḥāshimī, also said to be named ʿAbd al-Muṭṭalib, he related the sayings of the Prophet ﷺ and those who took from him include ʿAbd Allāh ibn al-Ḥārith ibn Nawfal ibn al-Ḥārith ibn ʿAbd al-Muṭṭalib. He was a trusted narrator. See *Tabḍīb al-Tabḍīb* (10/177).

98 Please refer above for Imam Muslim's biography.

99 Zayd ibn Arqam al-Khazrajī al-Anṣārī, a Companion; he fought for the Prophet ﷺ in seventeen military campaigns and was present at the Battle of Ṣiffīn on the side of ʿAlī. He died in Kufa in 68 AH. *Al-Bukhārī* and Muslim narrated seventy *ḥadīths* on his authority. See also: *Tabḍīb al-Tabḍīb* (3/394).

Al-Tirmidhī (who declared it sound) and al-Hākim narrated, on the authority of Zayd ibn Arqam, that the Messenger of Allah ﷺ said, 'I leave with you that which, if you cling to it, you shall never go astray after me: the Book of Allah, and my Family, my Household; and they will never be divided until they come to the Pool [*al-ḥawḍ*]. Mind, then, how you look after them in my stead.'

HADĪTH SEVEN

'Abd ibn Humayd¹⁰⁰ narrated (in his *Musnad*), on the authority of Zayd ibn Thābit,¹⁰¹ that the Messenger of Allah ﷺ said, 'I leave with you that which, if you cling to it, you shall never go astray after me: the Book of Allah, and my Family, my Household. They will never be divided until they come to the Pool.'

HADĪTH EIGHT

Aḥmad and Abū Yā'la¹⁰² narrated, on the authority of Abū Sa'īd al-Khudrī,¹⁰³ that the Messenger of Allah ﷺ said, 'I am soon to be called, and I will answer. I leave with you the two weighty things: the Book of Allah, and my Family, my Household. The Subtle and Aware has informed me that they will never be divided until they come to the Pool. Mind, then, how you look after them in my stead.'

HADĪTH NINE

100 'Abd ibn Humayd ibn Naṣr al-Kissī Abū Muḥammad al-Hāfiz, it is also said his name was 'Abd al-Ḥamid. He narrated from Yazīd ibn Hārūn, Muḥammad ibn Bishr al-'Abdī, 'Abd al-Razzāq and many others. Those who took from him include Muslim, al-Tirmidhī, Ibrāhīm ibn Khuzaym al-Shāshī and many others. He authored *al-Musnad* and *al-Tafsīr*. He died in 249 AH. See also: *Tabṣīr al-Muntabih* (3/1218), *Tadhkirat al-Ḥuffāz* (2/534), *Khulāṣat Tadh'ib al-Kamāl* (210), *al-Risāla al-Mustaṭrafa* (66), *Shadbarāt al-Dhabab* (2/120), al-Dāwūdī's *Ṭabaqāt al-Mufasssīrīn* (1/368), *al-Nujūm al-Zāhira* (2/330).

101 Zayd ibn Thābit Abū Sa'īd al-Anṣārī al-Khazrajī al-Muqri', the Scribe of the Revelation of the Prophet ﷺ. Many read the Qur'ān under his instruction, including Ibn 'Abbās and Abū 'Abd al-Rahmān al-Salamī. Those who took from him included his son Khārijā, Anas ibn Mālik and Ibn 'Amr and others. 'Umar ﷺ would leave him in charge of Madina when he went on pilgrimage. He died in 45 AH. See also: *al-Iṣāba* (1/543), al-Dhabab's *Ṭabaqāt al-Qurrā'* (1/35).

102 Aḥmad ibn 'Alī ibn al-Muthannā al-Tamīmī al-Mawṣulī Abū Yā'la; a ḥāfiz and one of the famous and trusted ḥadīth scholars. Al-Dhababī called him 'the Muḥaddith of Mosul.' He authored *al-Mu'jam fi al-Ḥadīth* and two *Musnads*, one large and one small. He died in 307 AH (919 CE). See *Duwal al-Islām* (1/146) and *al-Risāla al-Mustaṭrafa* (53).

103 Abū Sa'īd al-Khudrī Sa'd ibn Mālik al-Anṣārī al-Khazrajī al-Madanī, one of the scholars of the Companions and present at the Pledge of the Tree. He narrated many ḥadīths and gave many scholarly opinions. He died in 74 AH. See also: *Tadhkirat al-Ḥuffāz* (1/44).

Al-Tirmidhī (who declared it sound) and al-Ṭabarānī narrated, on the authority of Ibn 'Abbās, that the Messenger of Allah ﷺ said, 'Love Allah for the favours with which He sustains you; and love me for the sake of Allah's love; and love my Household for the sake of my love.'

HADĪTH TEN

Al-Bukhārī¹⁰⁴ narrated that Abū Bakr al-Ṣiddīq¹⁰⁵ ﷺ said, 'Watch over Muḥammad ﷺ in his Household.'

HADĪTH ELEVEN

Al-Ṭabarānī¹⁰⁶ and al-Hākim narrated, on the authority of Ibn 'Abbās, that the Messenger of Allah ﷺ said, 'O son of 'Abd al-Muṭṭalib, I asked Allah for three things for you all: to strengthen your hearts, to give knowledge to those of you who are ignorant, and to guide those of you who are astray. And I asked Him to make you all people of goodness, valour and mercy; for were a man to stand between the Rukn and the Maqām,¹⁰⁷ praying and fasting, and then died whilst hating the Household of Muḥammad, he would enter Hell.'

HADĪTH TWELVE

Al-Ṭabarānī¹⁰⁸ narrated, on the authority of Ibn 'Abbās, that the Messenger of Allah ﷺ said, 'To hate the Banū Hāshim and the Helpers is unbelief, and to hate the Arabs is hypocrisy.'

HADĪTH THIRTEEN

Ibn 'Adī¹⁰⁹ (in *al-Iklīl*) narrated, on the authority of Abū Sa'īd al-Khudrī, that the

104 Abū 'Abd Allāh Muḥammad ibn Ismā'il the ḥāfiz, author of the *Ṣaḥīḥ*, he narrated from Imam Aḥmad, Ibrāhīm ibn al-Mundhir, Ibn al-Madīnī, and many others. Those who took from him included Muslim, al-Tirmidhī, Ibrāhīm al-Ḥarbī, Ibn Abī Dunyā, Abū Hātim, al-Muḥāmi, al-Firabrī, and al-Nasafī. *Al-Bukhārī* authored several works, including *al-Jāmi' al-Ṣaḥīḥ*, *al-Tārikh al-Kabīr*, *al-Adab al-Mufrad* and *al-Qirā'a Khalf al-Imām*. He died in 256 AH. See also: *Wafayāt al-A'yān* (1/455), *Tabdhīb al-Tabdhīb* (9/47), *al-Bidāya wa al-Nihāya* (11/24), *Siyar A'lām al-Nubalā'* (12/391).

105 See: *Usd al-Ghāba* (3/309), *Tārikh al-Khulafā'* (27), *Tadhkirat al-Ḥuffāz* (1/2), *Shadbarāt al-Dhabab* (1/27), *Ṭabaqāt al-Fuqahā'* (36), *al-Ibar* (1/16) and *Murūj al-Dhabab* (2/305).

106 In his *Mu'jam al-Awsaṭ*

107 In the Sacred Mosque. [tn]

108 In his *Mu'jam al-Kabīr*.

109 The great imam and ḥāfiz, Abū Aḥmad 'Abd Allāh ibn 'Adī al-Jurjānī, also known as Ibn al-Qaṭṭān. He is the author of *al-Kāmil fi al-Jarḥ wa al-Ta'dīl*. A renowned scholar, he was born

Messenger of Allah ﷺ said, 'Whosoever hates us, the Household, is a hypocrite.'

HADĪTH FOURTEEN

Ibn Hibbān¹¹⁰ (in his *Ṣaḥīḥ*) and al-Ḥākim narrated, on the authority of Abū Sa'īd, that the Messenger of Allah ﷺ said, 'By the One in whose hand is my soul, no man hates us, the Household, save that Allah sends him to Hell.'

HADĪTH FIFTEEN

Al-Ṭabarānī narrated, on the authority of al-Ḥasan ibn 'Alī¹¹¹ ﷺ, that he said to Mu'āwiya ibn Khadij: 'O Mu'āwiya ibn Khadij, beware of hating us, for the Messenger of Allah ﷺ said, "No one hates us, and no one envies us, save that he will be driven from the Pool on the Day of Resurrection with whips of fire."'

HADĪTH SIXTEEN

Ibn 'Adī and al-Bayhaqī¹¹² (in *Shu'ab al-Īmān*) narrated, on the authority of 'Alī, that the Messenger of Allah ﷺ said, 'He who does not acknowledge the right of my Family and the Helpers is one of three things: a hypocrite, one conceived out of wedlock, or one conceived during an impure state', i.e. one whose mother was in an impure state when she conceived him.

in 277 AH and began taking narrations of *ḥadīth* in 290 AH. He took from Ibn Abī Shayba, al-Nasā'ī and Abū Ya'lā. Those who took from him included Ibn 'Uqda, who was his sheikh, al-Mālinī, and Ḥamza al-Sahmī. He died in 365 AH. See also: *Tadkkirat al-Ḥuffāz* (3/940), *Siyar A'lām al-Nubalā'* (16/154), *al-Bidāya wa al-Nihāya* (11/283).

110 The great scholar and *ḥāfiẓ*, Abū Ḥātim Muḥammad ibn Hibbān al-Bustī. Author of many works, he took from al-Nasā'ī, al-Ḥasan ibn Sufyān and Abū Ya'lā al-Mawṣulī. He was made judge of Samarkand and was a true jurist and *ḥāfiẓ* who also mastered the sciences of astronomy, medicine and many others. He authored *al-Musnad al-Ṣaḥīḥ*, *al-Tārikh* and *al-Du'afā'*. He died in 354 AH. See also: *Tadkkirat al-Ḥuffāz* (3/920), *Siyar A'lām al-Nubalā'* (16/92).

111 See: *Tabdhīb al-Tabdhīb* (2/295), *al-Iṣāba* (1/328), *Tārikh al-Ya'qūbī* (2/191), *Tabdhīb Ibn 'Asākir* (4/199), *Dbikr Akhbār Aṣḥābān* (1/44-47), *Muqātil al-Ṭālibīn* (31), *Ḥilyat al-Awliyā'* (2/35), *al-Kāmil* (3/182), *Ṣifat al-Ṣafwa* (1/319), *Tārikh al-Khamīs* (2/289, 292), *Dhayl al-Mudhbayyal* (15).

112 The great imam, *ḥāfiẓ* and scholar, the Sheikh of Khorasan, Abū Bakr Aḥmad ibn al-Ḥusayn ibn 'Alī ibn Mūsā al-Khusrawjirdī, author of many works. Born in 384 AH, he studied under al-Ḥākim and narrated a great deal from him, and was one of his greatest companions, eventually exceeding him in many sciences. His works include *al-Sunan al-Kubrā*, *al-Sunan al-Ṣuḡbrā*, *Shu'ab al-Īmān*, *al-Asmā' wa al-Ṣifāt*, *Dalā'il al-Nubuwwa*, *al-Ba'th*, *al-Ādāb*, *Fadā'il al-Awqāt*, *al-Da'awāt*, *al-Madkhal*, *al-Ma'rifa*, *al-Targhib wa al-Tarhib*, *al-Khilāfiyāt*, *al-Zuhd*, *al-Mu'taqad* and others. He died in 458 AH. See also: *Tadkkirat al-Ḥuffāz* (2/1132).

HADĪTH SEVENTEEN

Al-Ṭabarānī narrated (in *al-Awsat*) that Ibn 'Umar¹¹³ ﷺ said, 'The last thing the Messenger of Allah ﷺ said was, "Look after my Household in my stead."'

HADĪTH EIGHTEEN

Al-Ṭabarānī narrated (in *al-Awsat*), on the authority of al-Ḥasan ibn 'Alī ﷺ, that the Messenger of Allah ﷺ said, 'Maintain love for us, the Household, for whosoever meets Allah while loving us shall enter Paradise by our intercession. By the One in whose hand is my soul, a servant's deeds will not avail him aught unless he recognises our due.'

HADĪTH NINETEEN

Al-Ṭabarānī narrated (in *al-Awsat*) that Jābir ibn 'Abd Allāh¹¹⁴ ﷺ said, 'The Messenger of Allah ﷺ addressed us, and I heard him say: "O people! Whosoever hates us, the Household, shall be raised by Allah Almighty on the Day of Resurrection as a Jew."'

HADĪTH TWENTY

Al-Ṭabarānī narrated (in *al-Awsat*), on the authority of 'Abd Allāh ibn Ja'far,¹¹⁵ that the Messenger of Allah ﷺ said, 'O Banū Hāshim! I asked Allah to make you people of valour and mercy; and I asked Him to guide those of you who are astray, and give surety to those of you who are afraid, and feed those of you who are hungry. By the One in whose hand is my soul, no one shall believe until he loves you for the sake of my love. Do you hope to enter Paradise by my intercession, while the Banū 'Abd al-Muṭṭalib hope for it not?'

113 'Abd Allāh ibn 'Umar ibn al-Khaṭṭāb Abū 'Abd al-Raḥmān al-'Adawī al-Madanī al-Faqīh, one of the renowned men of knowledge and action amongst the Companions, he fought at the Battle of the Trench was one of the people of the Pledge of Riḍwān and was one of those who were worthy of being Caliph, having been shortlisted for the role on the day of al-Ḥukmayn alongside the likes of 'Alī ﷺ, Sa'd ﷺ the Conqueror of Iraq, and others. His feats were many and the Prophet ﷺ praised him and called him righteous. He died in 74 AH. See also: *Tadkkirat al-Ḥuffāz* (1/37).

114 Jābir ibn 'Abd Allāh, al-Imām Abū 'Abd Allāh al-Anṣārī, the jurist and Mufti of Madina of his time, he took a great deal of beneficial knowledge from the Prophet ﷺ and died in 78 AH. See also: *al-Iṣāba* (1/214), *Tadkkirat al-Ḥuffāz* (1/43).

115 See: *Tabdhīb Ibn 'Asākir* (7/325), *Fawāt al-Wafayāt* (1/209), *Dhayl al-Mudhbayyal* (23), *al-Maḥbar* (148). He was the first Muslim to be born in Abyssinia and travelled to Basra, Kufa and Syria. He was generous, known as 'the Ocean of Largess' (*Baḥr al-Jūd*). Poets praised him and he was a commander in the army of 'Alī at the Battle of Ṣiffin. He died in Madina in 80 AH.

HADĪTH TWENTY-ONE

Ibn Abī Shayba,¹¹⁶ Musaddad¹¹⁷ (in their *Musnad* collections), al-Ḥakīm al-Tirmidhī¹¹⁸ (in *Nawādir al-Uṣūl*), Abū Ya‘lā and al-Ṭabarānī narrated, on the authority of Salama ibn al-Akwa‘, that the Messenger of Allah ﷺ said, ‘The stars provide safety for the inhabitants of the heavens, and my Household provides safety for my community.’

HADĪTH TWENTY-TWO

Al-Bazzār¹¹⁹ narrated, on the authority of Abū Hurayra, that the Messenger of Allah ﷺ said, ‘I have left among you two things, after which you shall never go astray: the Book of Allah, and my Progeny; and they will never be divided until they come to the Pool.’

HADĪTH TWENTY-THREE

Al-Bazzār narrated, on the authority of ‘Alī¹²⁰ ﷺ, that the Messenger of Allah ﷺ said, ‘I shall soon be taken, and I have left among you the two weighty things: the Book of Allah and my Household; and you will never go astray after them.’

HADĪTH TWENTY-FOUR

Al-Bazzār narrated, on the authority of ‘Abd Allāh ibn al-Zubayr ﷺ, that the Prophet ﷺ said, ‘The Household is like Noah’s Ark: whosoever boards it is saved, and whosoever rejects it is drowned.’

116 Abū Bakr ibn Abī Shayba al-Kūfī al-Ḥāfiẓ. He took from Sharīk, Hushaym, Ibn al-Mubārak, Ibn ‘Uyayna, Ghundar and many others. Among those who took from him are al-Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah, Abū Zar‘a, Abū Ḥātim, Abū Ya‘lā and others. See also *Tadhkirat al-Ḥuffāz* (2/432), *Siyar A‘lām al-Nubalā’* (11/122).

117 Musaddad ibn Musarhad Abū al-Ḥasan al-Baṣrī al-Ḥāfiẓ; he took from Ibn ‘Uyayna, Fuḍayl ibn ‘Iyād, Yahyā al-Qaṭṭān and many others. Among those who took from him were al-Bukhārī, Abū Dāwūd, al-Jūzajānī and Ya‘qūb ibn Shayba. He authored *al-Musnad* and died in 228 AH. See also: *Tadhkirat al-Ḥuffāz* (2/421), (1/138), *Siyar A‘lām al-Nubalā’* (10/591).

118 Al-Ḥakīm al-Tirmidhī was a Sufi researcher, scholar of *ḥadīth* and of the foundational sciences of Islam. His works include *Nawādir al-Uṣūl fī Aḥādīth al-Rasūl*, *Ghars al-Muwaḥḥidīn*, *Adab al-Nafs*, *Ghawr al-Umūr* and others. He died 320/932. See *Lisān al-Mizān*.

119 Al-Ḥāfiẓ al-Hujja Abū al-Faḍl al-Naysābūrī al-Bazzār al-Mu‘addal. He accompanied Muslim on his journey to Balkh and Basra. His book *al-Mustakbraj* resembles *Ṣaḥīḥ Muslim*. See also: *Tārīkh Baghdād* (4/186), *Tadhkirat al-Ḥuffāz* (2/637).

120 See: *Tadhkirat al-Ḥuffāz* (1/10).

HADĪTH TWENTY-FIVE

Al-Bazzār narrated, on the authority of Ibn ‘Abbās ﷺ, that the Messenger of Allah ﷺ said, ‘The Household is like Noah’s Ark: whosoever boards it is saved, and whosoever declines it is drowned.’

HADĪTH TWENTY-SIX

Al-Ṭabarānī narrated, on the authority of Abū Dharr¹²¹ ﷺ, that the Messenger of Allah ﷺ said, ‘My Household is like Noah’s Ark for Noah’s people: whosoever boards it is saved, and whosoever declines it is damned. And it is like the door of Ḥiṭṭa¹²² for the Israelites.’

HADĪTH TWENTY-SEVEN

Al-Ṭabarānī narrated (in *al-Awsaṭ*), on the authority of Abū Sa‘īd al-Khudrī ﷺ, that the Messenger of Allah ﷺ said, ‘My Household is like Noah’s Ark: whosoever boards it is saved, and whosoever declines it is drowned. And it is like the door of Ḥiṭṭa for the Israelites: whosoever enters it is forgiven.’

HADĪTH TWENTY-EIGHT

Al-Bukhārī narrated (in *al-Tārīkh*),¹²³ on the authority of al-Ḥasan ibn ‘Alī ﷺ, that the Messenger of Allah ﷺ said, ‘Everything has a foundation, and the foundation of Islam is to love the Companions of the Messenger of Allah, and to love his Household.’

HADĪTH TWENTY-NINE

Al-Ṭabarānī¹²⁴ narrated, on the authority of ‘Umar ﷺ, that the Messenger of Allah ﷺ said, ‘Every woman’s son is attributed to his father, except the sons of Fāṭima: they are attributed to me and I am their father.’

HADĪTH THIRTY

Al-Ḥakīm narrated, on the authority of Jābir, that the Messenger of Allah ﷺ

121 Abū Dharr al-Ghifārī Jundub ibn Junāda. One of the earliest to enter Islam and a mountain of knowledge, asceticism, jihad, honesty and sincerity; he would speak the truth even if it was bitter. Those who took from him include Anas ibn Mālik and Zayd ibn Wahb, along with many others. He died 32 AH. See also: *al-Isāba* (4/63), *Tadhkirat al-Ḥuffāz* (1/17).

122 One of the oldest doors to the Aqṣā Mosque. [tn]

123 *Al-Tārīkh al-Ṣaghir*.

124 *Al-Wasiṭ*.

said, 'Every mother's son is attributed to his parents, except the sons of Fāṭima: I am their guardian and they are attributed to me.'

HADĪTH THIRTY-ONE

Al-Ḥākim¹²⁵ narrated, on the authority of Jābir, that the Messenger of Allah ﷺ said, 'Every mother's son has a parent to whom he is attributed, except the sons of Fāṭima: I am their guardian and their parent.'

HADĪTH THIRTY-TWO

Al-Ṭabarānī narrated (in *al-Awsaṭ*), on the authority of Jābir, that 'Umar ibn al-Khaṭṭāb said to the people when he married 'Alī's daughter, 'Will you not congratulate me? I heard the Messenger of Allah say, "On the Day of Resurrection, every tie of marriage and lineage will be severed except my ties of marriage and lineage."'

HADĪTH THIRTY-THREE

Al-Ṭabarānī¹²⁶ narrated, on the authority of Ibn 'Abbās, that the Messenger of Allah ﷺ said, 'Every tie of marriage and lineage will be severed on the Day of Resurrection, except my ties of marriage and lineage.'

HADĪTH THIRTY-FOUR

Ibn 'Asākir¹²⁷ narrated (in *al-Tārīkh*), on the authority of Ibn 'Umar, that the Messenger of Allah ﷺ said, 'Every tie of lineage and marriage will be severed on the Day of Resurrection except my ties of lineage and marriage.'

HADĪTH THIRTY-FIVE

Al-Ḥākim narrated, on the authority of Ibn 'Abbās, that the Messenger of Allah ﷺ said, 'The stars give the people of earth safety from drowning¹²⁸ and

125 See *al-Mustadrak*.

126 In *al-Mu'jam al-Kabīr*.

127 Ibn 'Asākir, the great imam, the Ḥāfiẓ of Syria, author of *Tārīkh Dimashq*, *Faḍl Aṣḥāb al-Ḥadīth*, *Aṭrāf al-Sunan al-Arba'a*, *Awālī Mālik*, *Gharā'ib Mālik*, *Manāqib al-Shubbān*, *Awālī al-Thawrī*, *Man Wāqafat Kunyatuhu Kunyat Zawjatih*, *Musnad Abl Dāriyā*, *Tārīkh al-Mazza* and others. He was born in 499 AH and died in 571 AH. Ibn al-Najjār said of him, 'He was the imam of the ḥadīth scholars of his time. He reached the peak of memorisation, diligence, honesty and knowledge and this science was sealed with him.' See also: *al-Bidāya wa al-Nihāya* (12/394), *Tadhkirat al-Ḥuffāz* (4/1328),

128 By providing a means of navigation for sailors. [tn]

my Household give my community safety from dissent. If any tribe opposes them, they will fall into dissent and become the Devil's rubble.'

HADĪTH THIRTY-SIX

Al-Ḥākim narrated, on the authority of Anas¹²⁹, that the Messenger of Allah ﷺ said, 'My Lord has promised me concerning my Household that whosoever of them affirms Allah's Oneness and my prophethood will not be punished by Him.'

HADĪTH THIRTY-SEVEN

Ibn Jarīr¹³⁰ has narrated (in his *Tafsīr*) on the authority of Ibn 'Abbās that he said about Allah's words (Your Lord will certainly give to you and you will be satisfied) [93:5], 'One thing that would satisfy Muḥammad is if none of his Household entered Hell.'

HADĪTH THIRTY-EIGHT

Al-Bazzār, Abū Ya'lā, al-'Uqaylī,¹³¹ al-Ṭabarānī and Ibn Shāhīn¹³² narrated, on the authority of Ibn Mas'ūd¹³³ that the Messenger of Allah ﷺ said, 'Fāṭima guarded her chastity, so Allah protected her progeny from the Fire.'

129 Anas ibn Mālik ibn al-Naḍr Abū Ḥamza al-Anṣārī al-Madanī, the Servant of the Messenger of Allah ﷺ, spending much time in his company and relating many ḥadīths from him. He died 93 AH. See: *al-Iṣāba* (1/84), *Tadhkirat al-Ḥuffāz* (1/44).

130 The Imam, great scholar and ḥāfiẓ, Abū Jā'far al-Ṭabarī, one of the renowned scholars, authors and travellers. His works include *Tārīkh al-Islām*, *al-Tafsīr* and *Tabdhīb al-Āthār*. He was born in 224 AH and died in 310 AH. See also: *al-Bidāya wa al-Nihāya* (11/145), *Tārīkh Baghdād* (3/162), *Tadhkirat al-Ḥuffāz* (2/710).

131 Al-Ḥāfiẓ al-Imām Abū Jā'far Muḥammad ibn 'Amr ibn Mūsā ibn Ḥammād ibn Šā'id, author of *Kitāb al-Du'afā'* and *al-Qadr*. He died 322 AH. See: *Tadhkirat al-Ḥuffāz* (3/833) *al-Ibar* (2/194).

132 The great and learned ḥāfiẓ, the Muḥaddith of Iraq, Abū Ḥafṣ 'Umar ibn Aḥmad ibn 'Uthmān al-Baghdādī, author of *al-Targhib*, *al-Tafsīr*, *al-Musnad*, *al-Tārīkh* and *al-Zuhd*. He took from al-Bāghandī and al-Baghawī and those who took from him include al-Mālinī and al-Burqānī. He died in 385 AH. See: *Tārīkh Baghdād* (11/265), *Tadhkirat al-Ḥuffāz* (3/987).

133 'Abd Allāh ibn Mas'ūd Abū 'Abd al-Raḥmān al-Hudhalī, Companion and Servant of the Messenger of Allah ﷺ, one of the first to enter Islam, among the foremost at Badr and one of the noblest of jurists and reciters. He was scrupulous and severe when narrating, making sure that his students were not lax about being precise with words. He was a vessel of knowledge and an imam of guidance. He died in Madina in 32 AH. See also: al-Dhahabī's *Ṭabaqāt al-Qurrā'* (1/33), *al-Iṣāba* (2/360).

HADĪTH THIRTY-NINE

Al-Ṭabarānī narrated, on the authority of Ibn 'Abbās ؓ, that the Messenger of Allah ﷺ said to Fāṭima ؓ, 'Allah will not punish you, nor your child.'

HADĪTH FORTY

Al-Tirmidhī narrated (and declared it sound), on the authority of Jābir, that the Messenger of Allah ﷺ said, 'O People! I have left with you that which, if you take it, you will not go astray: the Book of Allah and my Family.'

HADĪTH FORTY-ONE

Al-Khaṭīb¹³⁴ narrated (in *al-Tārīkh*), on the authority of 'Alī, that the Messenger of Allah ﷺ said, 'My intercession shall be for my community – those among them who love my Household.'

HADĪTH FORTY-TWO

Al-Ṭabarānī narrated, on the authority of Ibn 'Umar ؓ, that the Messenger of Allah ﷺ said, 'The first of my community for whom I will intercede will be my Household.'

HADĪTH FORTY-THREE

Al-Ṭabarānī narrated, on the authority of al-Muṭṭalib ibn 'Abd Allāh ibn Ḥanṭab,¹³⁵ that his father said, 'The Messenger of Allah ﷺ gave us a sermon at Juḥfa, saying, "Am I not nearer to you than your own selves?" "Indeed you are, O Messenger of Allah!" they said. He said, "Then I shall ask you about two things: the Qur'ān and my Family."'

134 Al-Khaṭīb, the great *ḥāfiẓ*, the Muḥaddith of Syria and Iraq, Abū Bakr ibn 'Alī ibn Thābit ibn Aḥmad ibn Mahdī al-Baghdādī, author of many beneficial works, including: *al-Tārīkh*, *al-Jāmi'*, *al-Kifāya*, *al-Sābiq wal-Lāḥiq*, *sharaf Aṣḥāb al-Ḥadīth*, *al-Faṣl fil-Madraj*, *al-Muttafaq wal-Muftaraq*, *Talkbīṣ al-Mutashābih*, *al-Dhayl al-Mukmal fil-Mubmal*, *al-Muwaddih*, *al-Muhimmāt*, *al-Ruwāt 'an Mālik*, *Tamyīz Muttaṣil al-Asānīd*, *al-Basmala wal-Jabr bibā*, *al-Muqtabas fi Tamyīz al-Muqtabas*, *al-Riḥla*, *al-Marāsīl*, *Maqlūb al-Asmā'*, *Asmā' al-Mudallisīn*, *Ṭuruq Qabḍ al-'Ilm*, *Man Wāqafat Kunyatuhu Ism Abih*, and others. Died 463 AH. See also: *al-Bidāya wal-Nibāya* (12/101), *Tadkkirat al-Ḥuffāz* (3/1135).

135 Al-Muṭṭalib ibn 'Abd Allāh ibn al-Muṭṭalib ibn Ḥanṭal ibn al-Ḥārith al-Makhzūmī. Took from 'Umar, Abū Mūsā al-Ash'arī, Zayd ibn Thābit, 'Ā'isha, Umm Salama and others. He was a trusted narrator of many *ḥadīths*. See also: *Tabdhīb al-Tabdhīb* (10/178-179).

HADĪTH FORTY-FOUR

Al-Ṭabarānī¹³⁶ narrated, on the authority of Ibn 'Abbās, that the Messenger of Allah ﷺ said, 'A man's feet will not move [on the Day of Resurrection] until he has been asked about four things: His life, and how he used it; his body, and how he wore it out; his money, and how he spent it and whence he earned it; and his love for us, the Household.'

HADĪTH FORTY-FIVE

Al-Daylamī¹³⁷ narrated, on the authority of 'Alī ؓ, that the Messenger of Allah ﷺ said, 'The first people to come to the Pool will be my Household.'

HADĪTH FORTY-SIX

Al-Daylamī narrated, on the authority of 'Alī ؓ, that the Messenger of Allah ﷺ said, 'Raise your children to have three qualities: to love your Prophet, to love his Household, and to recite the Qur'ān; for the one who carries the Qur'ān [in his heart] will be in Allah's shade on a Day when there will be no shade but His, alongside His prophets and His chosen ones.'

HADĪTH FORTY-SEVEN

Al-Daylamī narrated, on the authority of 'Alī ؓ, that the Messenger of Allah ﷺ said, 'The firmest of you on the path are the most ardent of you in love for my Household and my Companions.'

HADĪTH FORTY-EIGHT

Al-Daylamī narrated, on the authority of 'Alī ؓ, that the Messenger of Allah ﷺ said, 'Four people for whom I shall be an intercessor on the Day of Resurrection: the one who is generous to my Progeny, the one who fulfils their needs, the one who is quick to aid them when they seek his aid, and the one who loves them with his heart and his tongue.'

HADĪTH FORTY-NINE

Al-Daylamī narrated, on the authority of Abū Sa'īd ؓ, that the Messenger of Allah ﷺ said, 'Allah's wrath is severe upon those who harm me through my Family.'

136 In *al-Mu'jam al-Ṣaghir*.

137 In *Kitāb al-Firdaws*.

HADĪTH FIFTY

Al-Daylamī narrated, on the authority of Abū Hurayra, that the Messenger of Allah ﷺ said, 'Allah hates the one who eats when he is full, the one who leaves obedience through heedlessness, the one who leaves the Sunna of His Prophet, the one who breaks his word, the one who hates the Family of His Prophet, and the one who hurts his neighbours.'

HADĪTH FIFTY-ONE

Al-Daylamī narrated, on the authority of Abū Sa'īd, who narrated on the authority of his father, that the Messenger of Allah ﷺ said, 'My Household and the Helpers are my inner circle, my close friends, my Companions, and the place where I put my confidence and my trust. Accept, then, those of them who do good, and pardon those of them who do bad.'

HADĪTH FIFTY-TWO

Abū Nu'aym¹³⁸ narrated (in *al-Hilya*), on the authority of 'Uthmān ibn 'Affān¹³⁹ ﷺ, that the Messenger of Allah ﷺ said, 'Whosoever does a man from the Banū Muṭṭalib a favour in this world which he is unable to reward, I will reward him for it on the Day of Resurrection.'

HADĪTH FIFTY-THREE

Al-Khaṭīb narrated, on the authority of 'Uthmān ibn 'Affān ﷺ, that the Messenger of Allah ﷺ said, 'Whosoever does a favour for any of the line of 'Abd al-Muṭṭalib in this world, I hereby undertake to reward him when he meets me.'

HADĪTH FIFTY-FOUR

Ibn 'Asākir narrated, on the authority of 'Alī ﷺ, that the Messenger of Allah

138 The great ḥāfiẓ, the muḥaddith of his time, Aḥmad ibn 'Abd Allāh ibn Aḥmad ibn Ishāq ibn Mūsā ibn Mihrān al-Mihrānī al-Aṣbahānī al-Sūfī al-Aḥwal; grandson of the ascetic Muḥammad ibn Yūsuf al-Binā'. He was born in 336 AH. He has a number of works, including: *al-Hilya*, *al-Mustakbraj 'alā al-Bukhārī*, *al-Mustakbraj 'alā Muslim*, *Dalā'il al-Nubuwwa*, *Ma'rifa al-Ṣaḥāba*, *Tārīkh Aṣbahān*, *Faḍā'il al-Ṣaḥāba*, *Ṣifāt al-Janna*, *al-Ṭibb* and others. He died in Muḥarram 430 AH. See also: *al-Bidāya wa al-Nihāya* (12/45), *Tadhkirat al-Ḥuffāz* (3/1092).

139 See: *Uṣd al-Ghāba* (3/584), *al-Iṣāba* (2/455), *Tārīkh al-Khulafā'* (147), *Tadhkirat al-Ḥuffāz* (1/8), *Khulāṣat Tadh'hib al-Kamāl* (221), *Shadharāt al-Dhabab* (1/40), *Ṭabaqāt al-Fuqahā'* (40), *Ibn al-Jazarī's Ṭabaqāt al-Qurrā'* (1/507), *al-Dhahabī's Ṭabaqāt al-Qurrā'* (1/29), *al-Ibar* (1/36), *Murūj al-Dhabab* (2/240), *al-Nujūm al-Zāhira* (1/92).

ﷺ said, 'Whosoever lends a hand to one of my Household, I will reward him on the Day of Resurrection.'

HADĪTH FIFTY-FIVE

Al-Bāwardī¹⁴⁰ narrated, on the authority of Abū Sa'īd ﷺ, that the Messenger of Allah ﷺ said, 'I leave with you that which, if you adhere to it, you will not go astray: the Book of Allah – a link which has one end in Allah's hand and the other end in your hands – and my Family, my Household; and they will not be divided until they come to the Pool.'

HADĪTH FIFTY-SIX

Aḥmad and al-Ṭabarānī narrated, on the authority of Zayd ibn Thābit ﷺ, that the Messenger of Allah ﷺ said, 'I leave among you two vicegerents: the Book of Allah – a rope stretching from Heaven to earth – and my Family, my Household; and they will not be divided until they come to the Pool.'

HADĪTH FIFTY-SEVEN

Al-Tirmidhī, al-Ḥākim and al-Bayhaqī (in *Shu'ab al-Īmān*) narrated, on the authority of 'Ā'isha¹⁴¹ ﷺ, that the Messenger of Allah ﷺ said, 'Six whom Allah has cursed (and every Prophet is answered): the one who adds to Allah's Book; the one who denies Allah's predestination, the one who seizes power by tyrannical means and thus honours those whom Allah has debased and debases those whom Allah has honoured, the one who violates what Allah has made inviolable, the one who violates that of my Family which Allah has made inviolable, and the one who leaves my Sunna.'

HADĪTH FIFTY-EIGHT

Al-Daylamī (in *al-Afrād*) and al-Khaṭīb (in *al-Muttafaq*) narrated, on the authority of 'Alī ﷺ, that the Messenger of Allah ﷺ said, 'May Allah curse six people; and every Prophet is answered: the one who adds to Allah's Book, the one who denies Allah's predestination, the one who prefers an innovation to my Sunna, the one who violates that of my Family which Allah has made inviolable, the one who seizes power over my community by tyrannical means in

140 Al-Bukhārī also narrated it, and this ḥadīth has many chains of transmission.

141 See further details in: *al-Nujūm al-Zāhira* (1/150), *al-Ibar* (1/62), *Ṭabaqāt al-Fuqahā'* (47), *Ṭabaqāt Ibn Sa'd* (8/39), *Shadharāt al-Dhabab* (1/61), *Tadhkirat al-Ḥuffāz* (1/27) and *al-Iṣāba* (4/348).

order to honour those whom Allah has debased and debase those whom Allah has honoured and the one who renounces the Religion and goes out as a nomad after having emigrated.'

HADĪTH FIFTY-NINE

Al-Hākim (in *al-Tārikh*) and al-Daylamī narrated, on the authority of Abū Sa'īd رضي الله عنه, that the Messenger of Allah صلى الله عليه وسلم said, 'Three things which, if one protects them, Allah will protect for him his religion and his worldly life; and if one squanders them, Allah will not protect anything for him: the inviolability of Islam, my inviolability, and the inviolability of my Kin.'

HADĪTH SIXTY

Al-Daylamī narrated, on the authority of 'Alī رضي الله عنه, that the Messenger of Allah صلى الله عليه وسلم said, 'The best of people are the Arabs, and the best of the Arabs are Quraysh, and the best of Quraysh are the Banū Hāshim.'

The book is finished, and Allah Almighty knows best; and may Allah bless our master Muḥammad and his Family and Companions, and give them peace.

Faḍā'il of the Relatives
of the Messenger of Allah صلى الله عليه وسلم

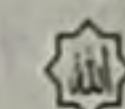
THE VIRTUES OF JA'FAR
IBN ABĪ ṬĀLIB AL-HĀSHIMĪ رضي الله عنه

TO WHOM the Prophet صلى الله عليه وسلم said: 'You Resemble Me in Appearance and Character'

Commentary

Ja'far was 'Alī's full brother, ten years older than him. He was martyred at Mu'ta, having reached over forty years of age.

'To whom the Prophet صلى الله عليه وسلم said: 'You resemble me in appearance and character.' This is from the *ḥadīth* of al-Barā' which the author mentions at the start of the section on 'Alī's virtues.



Abū Hurayra رضي الله عنه said, 'The people used to say, "Abū Hurayra relates a lot." Well, at the time when I never ate leavened bread or wore striped robes, and no man or woman served me, I used to keep close to the Messenger of Allah صلى الله عليه وسلم in order to fill my belly. I would press my stomach to the ground to lessen the hunger pangs, and I would often ask a man to recite to me a verse of Qur'ān which I already knew, in the hope that he would take me home and feed me. Of all people, the one who treated the poor best was Ja'far ibn Abī Ṭālib. He would take us home and feed us whatever he had in the house, and would even bring out empty butter-skins to us and split them so we could lick whatever remained in them.'¹⁴²

¹⁴² *Ṣaḥīḥ al-Bukhārī*, 3708.

Commentary

'Aḥmad ibn Abī Bakr' is Abū Muṣ'ab al-Zuhrī. Everyone in the chain is from Madina. In the Book of Knowledge, we saw another *ḥadīth* with this chain which also pertained to the issue of Abū Hurayra's many narrations.

'The people used to say, "Abū Hurayra relates a lot." That is, a lot about the Prophet ﷺ. This was also discussed in the Book of Knowledge, also on the authority of Abū Hurayra, but there his response was, 'Were it not for a verse of Allah's Book, I would never have related anything.' He was referring to statements such as that of Ibn 'Umar, who, upon hearing the *ḥadīth* 'Whoever participates in a funeral prayer earns a *qirāt* [a large reward]', said: 'Abū Hurayra relates a lot', as we saw in the Book of Funerals. Afterwards, Ibn 'Umar acknowledged that Abū Hurayra was a true memoriser and narrator. Al-Bukhārī (in *al-Tārīkh*) and Abū Ya'lā narrate, with a sound chain, that Mālik ibn Abī 'Āmir said, 'I was with Ṭalḥa ibn 'Ubaydallāh when someone said to him, "We do not know if this Yamānī knows the Messenger of Allah ﷺ better than you all do or if he attributes things to the Messenger of Allah ﷺ that he did not say." He replied, "By Allah, we do not doubt that he heard things we did not hear and knew things we did not know. We had houses and families, and would only spend our mornings and evenings with the Prophet ﷺ and then go back home. Abū Hurayra, on the other hand, was a pauper with no money or family, and so his hand was always in the hand of the Prophet ﷺ, and he would follow him everywhere. We do not doubt that he heard things we did not hear." Al-Bayhaqī narrates in his *Madkhal* on the authority of Ash'ath that a freedman of Ṭalḥa said, 'Abū Hurayra was sitting and a man passed by Ṭalḥa and said to him, "Abū Hurayra relates a lot." Ṭalḥa replied, "We heard all that he heard but he remembered it whilst we forgot." Ibn Sa'd narrates in the chapter 'The Companions Known for Knowledge and Legal Opinion' in his *Ṭabaqāt*, with a rigorously authentic chain on the authority of Sa'id ibn 'Amr ibn Sa'id ibn al-'Āṣ, that 'Ā'isha said to Abū Hurayra, 'You attribute things to the Prophet ﷺ which we never heard him say.' He replied, 'You were distracted from him by your mirror and your mascara, Mother, whilst nothing distracted me from him.'

'When I never ate...' Al-Kushmīhanī's¹⁴³ narration has it 'such that I never ate...',¹⁴⁴ but the former version is more appropriate.

'...Or wore striped robes [*ḥabīr*]...' Al-Kushmīhanī has 'silk' [*ḥarīr*], but the former version is sounder. *Ḥabīr* is a cloak dyed with stripes.

'I would often ask a man to recite to me a verse of Qur'ān...' The word *astaqri*

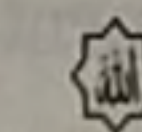
means to ask a man for food [*qirā*] while *astaqri*' means to ask him for recitation [*qirā'a*]. This is explained by a narration of Abū Nu'aym in *Ḥilyat al-Awliyā'* where Abū Hurayra reports that he came across 'Umar and said *aqri'nī*, but 'Umar thought he was asking for recitation and so began to recite the Qur'ān for him instead of feeding him, even though he was actually asking for food.

'...In the hope that he would take me home...' Al-Tirmidhī narrates with a weak chain that Abū Hurayra said, 'I would ask a man about a verse I knew better than he did, only asking him in the hope that he would give me something to eat.' Al-Tirmidhī's version continues: 'And when I asked Ja'far ibn Abī Ṭālib, he took me to his house before even answering me.'

'...best...' is *akhyar*, with the same meaning and lexical form as *afḍal*: al-Kushmīhanī has *khayr* [which also means 'best' in this context].

'Of all people, the one who treated the poor best...' Al-Kushmīhanī has 'the poor person' in the singular; either way, it means poor people in general. This specific wording helps us to understand the general wording of the words of Abū Hurayra as reported by 'Ikrima: 'Of all who ever wore shoes or rode mounts, no one after the Messenger of Allah ﷺ was better than Ja'far ibn Abī Ṭālib.' This was narrated by al-Tirmidhī and al-Ḥākim with a rigorously authentic chain.

'...And would even bring out empty butter-skins [*ukka*]...' An *ukka* is a container in which butter or ghee is kept. There is no contradiction between his words 'empty' and 'we could lick whatever remained in them', since by 'empty' he meant that there was nothing that could be got out of the containers without cutting them. Al-Tirmidhī's narration has it: 'He would tell his wife, Asmā' bint 'Umays, to feed us, and once she had fed us he would answer me. Ja'far loved the poor and felt at home with them, and the Prophet ﷺ used to call him "The Father of the Poor." The reason Ja'far would answer his question, even though he knew that he had only asked it in the hope of being fed, was in order to combine the two beneficial things; or it may have been that on that one occasion, Abū Hurayra was asking the question because he really wanted to know the answer.



Whenever Ibn 'Umar ﷺ greeted Ja'far's son, he would say, 'Peace be upon you, son of the Two-Winged One!'¹⁴⁵

Commentary

'Whenever Ibn 'Umar ﷺ greeted Ja'far's son...' This means 'Abd Allāh ibn Ja'far ibn Abī Ṭālib. Al-Ismā'īlī's narration on the authority of Hushaym has

¹⁴⁵ *Ṣaḥīḥ al-Bukhārī*, 3709.

¹⁴³ A major transmitter of Imam al-Bukhārī's *Ṣaḥīḥ*.

¹⁴⁴ Which would mean that the sentence would have to be turned around. [tn]

it that Ismā'il ibn Abī Khālid said, 'We asked al-Sha'bī if Ja'far's son used to be called "son of the Two-Winged One", and he answered, "Yes. I saw Ibn 'Umar visit him (or 'meet with him') one day and say, 'Peace be upon you, son of the Two-Winged One!'"

'Peace be upon you, son of the Two-Winged One!' It seems he was alluding to the *ḥadīth* of 'Abd Allāh ibn Ja'far, who said, 'The Messenger of Allah ﷺ said to me, "Congratulations to you, for your father is flying with the angels in Heaven!"' This was narrated by al-Ṭabarānī with a sound chain. Abū Hurayra also reported that the Messenger of Allah ﷺ said, 'I saw Ja'far ibn Abī Ṭālib flying with the angels.' This was narrated by al-Tirmidhī and al-Hākim and there is some weakness in its chain, but it is supported by a *ḥadīth* of 'Alī that has been narrated by Ibn Sa'd. Abū Hurayra also reported that the Prophet ﷺ said, 'Ja'far passed by me tonight amongst a host of angels, his wings anointed with blood.' This was narrated by al-Tirmidhī and al-Hākim with a chain that meets the criteria of Muslim. Al-Hākim and al-Ṭabarānī also narrate on the authority of Ibn 'Abbās that the Messenger of Allah ﷺ said, 'I entered Paradise yesterday, and saw Ja'far there, flying with the angels.' Another version has it: 'Ja'far was flying with Jibrīl and Mikā'il with two wings that Allah had given him in place of his hands.¹⁴⁶ This has a good chain, and the version of the second one from Abū Hurayra has a strong chain which meets the criteria of Muslim. Al-Suhaylī said that it seemed likely to him from the mention of wings and flying that these wings are like the wings of birds, with feathers, but this is not the case.



THE VIRTUES OF THE RELATIVES OF THE MESSENGER OF ALLAH ﷺ AND OF FĀṬIMA, THE DAUGHTER OF THE PROPHET ﷺ, OF WHOM HE SAID, 'FĀṬIMA IS THE LEADER OF THE WOMEN OF PARADISE'

Commentary

'The Virtues of the Relatives of the Messenger of Allah ﷺ.' All but Abū Dharr add to this heading: 'And of Fāṭima, the Daughter of the Prophet ﷺ, of whom He Said, "Fāṭima is the Leader of the Denizens of Paradise."' This *ḥadīth* will be given in full in a separate chapter on the virtues of Fāṭima later; this implies that Abū Dharr's arrangement is more appropriate.

146 During the Battle of Mu'ta, Sayyidunā Ja'far lost both arms; but, as we see, he was blessed with wings as replacements.

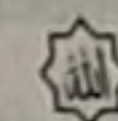
By 'the relatives of the Prophet ﷺ', the author means those who are descended from his grandfather, 'Abd al-Muṭṭalib, and who kept the company of the Prophet ﷺ or at least saw him, whether male or female. They are:

- 'Alī and his children al-Ḥasan, al-Ḥusayn, Muḥsin and Umm Kulthūm, all of whom were born to Fāṭima ﷺ.
- Ja'far and his children 'Abd Allāh, 'Awn and Muḥammad. It is said that Ja'far had another son named Aḥmad.
- 'Aqīl ibn Abī Ṭālib and his son Muslim ibn 'Aqīl.
- Ḥamza ibn 'Abd al-Muṭṭalib and his children Ya'lā, 'Ammāra and Umāma.
- Al-'Abbās ibn 'Abd al-Muṭṭalib and his children, of which there were ten males: al-Faḍl, 'Abd Allāh, Qutham, 'Ubayd Allah, al-Ḥārith, Ma'bad, 'Abd al-Raḥmān, Kathīr, 'Awn and Tamām. Of the last, al-'Abbās said,

They were completed [*tammū*] with Tamām, which made them ten;
Lord, make them all noble and pious, then!

It is said that every one of them has a chain of narration going back to him. Then his daughters were Umm Ḥabīb, Āmina and Ṣafīyya. Most of his children were born to Lubāba Umm al-Faḍl.

- Mu'attib ibn Abī Lahab.
 - Al-'Abbās ibn 'Utba ibn Abī Lahab, the husband of Āmina bint al-'Abbās.
 - 'Abd Allāh ibn al-Zubayr ibn 'Abd al-Muṭṭalib.
 - His sister Dubā'a, the wife of al-Miqdād ibn al-Aswad.
 - Abū Sufyān ibn al-Ḥārith ibn 'Abd al-Muṭṭalib and his son, Ja'far.
 - Nawfal ibn al-Ḥārith ibn 'Abd al-Muṭṭalib and his sons al-Mughīra and al-Ḥārith. Al-Ḥārith's son, 'Abd Allāh, has a chain of narration going back to him; he was known as Babbah.
 - Umayma, Arwā, 'Ātika and Ṣafīyya were the daughters of 'Abd al-Muṭṭalib. Ṣafīyya entered Islam and was a Companion.
- There is a difference of opinion about the rest. Allah knows best.



The author then gives the *ḥadīth* of 'Ā'isha in which Fāṭima asked Abū Bakr about her inheritance:

'Ā'isha narrates:

Fāṭima ﷺ sent a message to Abū Bakr asking about her inheritance from the Prophet ﷺ from the spoils which Allah had given to His Messenger ﷺ.

She asked for the Prophet's ﷺ charitable bequests in Madina and Fadak and what remained of the *khumus* [Prophetic Family's share] from the spoils of Khaybar.

Abū Bakr said, "The Messenger of Allah ﷺ said, "Our property is not inherited. What we leave behind is charity. The Family of Muḥammad may feed themselves from this property – the property of Allah – but they may not take more than they need to feed themselves." By Allah, I will not alter any of the charities of the Messenger of Allah ﷺ which were observed at the time of the Prophet ﷺ. I will administer them the same way the Messenger of Allah ﷺ did.' Alī uttered the Testimony of Faith and then said, 'We recognise your virtue, Abū Bakr', and then described their kinship with the Messenger of Allah ﷺ and their rights. Abū Bakr then spoke, saying, 'By Him in whose hand is my soul, I would rather be on good terms with the relatives of the Messenger of Allah ﷺ than with my own relatives.'

Commentary

The author puts it in this section because of Abū Bakr's words 'I would rather be on good terms with the relatives of the Messenger of Allah ﷺ than with my own relatives.' He said this apologetically because of how he had declined Fāṭima's request for the Prophet's ﷺ estate.



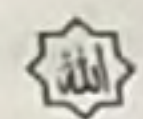
Ibn 'Umar narrates:

Abū Bakr ﷺ said: 'Watch over Muḥammad ﷺ in his Household.'

Commentary

'Khalid' is Ibn al-Ḥārith. Wāqid is Ibn Muḥammad ibn Zayd ibn 'Abd Allāh ibn 'Umar.

'Watch over Muḥammad ﷺ in his Household.' He was speaking to everyone and advising them. To 'watch over' [*murāqaba*] something means to look after it. What he meant was, 'Look after him in them by not hurting them or offending them.'

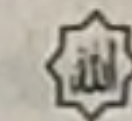


Al-Miswar ibn Makhrama narrates:

The Messenger of Allah ﷺ said: 'Fāṭima is a part of me; whoever angers her, angers me.'

Commentary

This is part of the story of 'Alī's proposed marriage to Abū Jahl's daughter. It will be given in full in the upcoming section on Abū al-Āṣ ibn Rabī'.¹⁴⁷



Urwa narrates:

'Ā'isha ﷺ said, 'The Prophet ﷺ called his daughter Fāṭima during his final illness and whispered something to her, whereupon she wept. He then called her again and whispered something further to her, whereupon she laughed. I asked her about this, and she said, "The Prophet ﷺ whispered to me that this illness of his would claim his life, so I wept. Then he whispered to me that I would be the first of his Household to follow him, so I laughed."'

Commentary

These two *ḥadīths* are absent from Abū Dharr's narration and present in the others, and al-Nasafi does not mention them either. This is because the *ḥadīth* of al-Miswar will be mentioned with its full text and chain in the section on Fāṭima's virtues while the *ḥadīth* of 'Ā'isha has already been mentioned with its full text and chain in the section on the signs of prophethood.

CONCERNING ḤAMZA IBN 'ABD AL-MUṬṬALIB BY IBN KATHĪR¹⁴⁸

Al-Bayhaqī narrated¹⁴⁹ on the authority of Mūsā ibn Yāqūb – 'Abbād ibn Abī Sālih – his father that Abū Hurayra said:

The Prophet ﷺ used to go to the graves of the martyrs. When he reached the side of the trail he would say, 'Peace be upon you for what you endured with patience; what a fine abode awaits you!' Then after the Prophet ﷺ, this custom was taken up by Abū Bakr, and then after him by 'Umar, and then after him by 'Uthmān.

Al-Wāqidī said:¹⁵⁰

¹⁴⁷ This is covered in the section dedicated to the Lady Fāṭima in this work.

¹⁴⁸ From *al-Bidāya* vol.5 p441- 444..

¹⁴⁹ In *Dalā'il al-Nubuwwa*, 3/306.

¹⁵⁰ In *Maghāzī*, 1/313.

The Prophet ﷺ used to visit them every year. When he started down the trail he would say, 'Peace be upon you for what you endured with patience; what a fine abode awaits you!' Then Abū Bakr would do this annually, and then 'Umar, and then 'Uthmān.¹⁵¹ Fāṭima, the daughter of the Messenger of Allah ﷺ, would also visit them, and weep and pray for them. Sa'd used to give greetings of peace and then approach his companions and say, 'Will you not give greetings of peace to those who would answer you?'

He¹⁵² then related that the graves of the martyrs were also visited by Abū Sa'īd, Abū Hurayra, 'Abdallāh ibn 'Umar¹⁵³ and Umm Salama ﷺ.

Ibn Abī al-Dunyā narrated¹⁵⁴ on the authority of Ibrāhīm – al-Ḥakam ibn Nāfi' – al-'Aṭṭāf ibn Khālid – his aunt said:

I rode out one day to the graves of the martyrs (which was a habit of hers), and dismounted beside Ḥamza, and prayed as many prayers as Allah destined for me to pray. There was no one at all in the valley apart from a slave who was standing and holding the head of my horse. When I had finished praying, I gestured with my hand to say, 'Peace be upon you.' I heard a reply to my greeting come from under the ground – and I know this just as surely as I know that Allah ﷻ created me, and as surely as I know day from night. Every hair on my body stood on end.

Muḥammad ibn Ishāq narrated¹⁵⁵ on the authority of Ismā'il ibn Umayya – Abū al-Zubayr – Sa'īd ibn Jubayr – Ibn 'Abbās said:

The Prophet ﷺ said, 'When your companions were slain on the day of Uhud, Allah placed their spirits into the bodies of green birds which drink from the rivers of Paradise and eat from its fruits, and roost in golden lamps hanging in the shade of the Throne. When they experienced the sweetness of their drink and food, and the excellence of their dwellings, they said, "Who will tell our brethren about us, and how we are alive in Paradise and provided for, that they might not shirk from war or avoid jihad?" Allah ﷻ said, "I shall tell them about you." And so Allah revealed in His Book:

151 The *Maghāzī* adds here, 'and then Mu'āwiya when he passed by on the way to the *ḥajj* or the *'umra*'.

152 *I.e.* al-Wāqidī (*Maghāzī*, 1/313, 314).

153 The *Maghāzī* has "Abdallāh ibn 'Amr."

154 In his book *Man 'Ash Ba'd al-Mawt* (40). Also narrated by al-Bayhaqī (*Dalā'il*, 3/307, 308) via Ibn Abī al-Dunyā.

155 Ibn Hishām, *Sira* (2/119).

«Think not that those who are slain in Allah's cause are dead; nay, they are alive with their Lord, and provided for» [3:169].

Muslim and al-Bayhaqī narrated¹⁵⁶ on the authority of Abū Mu'āwiya – al-'Amash – 'Abdallāh ibn Murra that Masrūq said:

We asked 'Abdallāh ibn Ma'sūd about the verse, «Think not that those who are slain in Allah's cause are dead; nay, they are alive with their Lord, and provided for». He said, 'We asked the Messenger of Allah ﷺ about it, and he said, "Their spirits are like green birds which flit where they please and then roost in golden lamps hanging from the Throne. While they were in this state, your Lord looked upon them and said, 'Ask Me for what you wish.' They said, 'O Lord, what can we ask of You, when we flit around Paradise as we please?' Then when they saw that they would not be excused from asking, they said, 'We ask You to return our spirits to our bodies in the world so that we can fight in Your cause.' When He saw that they would not ask for anything else, they were excused."»

IMAM AL-SHĀFĪ'IS POETRY ON THE *AHL AL-BAYT*¹⁵⁷

Imam al-Shāfī'ī ﷺ said:

If we speak well of 'Alī, we will be called *Rawāfiḍ*¹⁵⁸
And the ignorant fools will accuse us of *tafḍīl*;¹⁵⁹
If we speak of the virtues of Abū Bakr,
We will be accused of *naṣb*¹⁶⁰ merely by mentioning them.
It seems that, because of how I love them both,
I will be guilty of *rafḍ* and *naṣb* until the day I die!

He ﷺ also said:

They say, 'You are a *Rāfiḍī*', but I say: No,
Rafḍ is neither my religion nor my faith;
But without doubt I accept as my patron
The best of imams, and the best of guides.
If loving the Patron makes one a *Rāfiḍī*,
Then I am the biggest *Rāfiḍī* of all.

156 Muslim (1887), *al-Dalā'il* (3/303). Al-Bayhaqī's wording is the one cited here.

157 Extract from *al-Ṣawā'iq al-Mubriqa*, pp 184-185 by Ibn Ḥajar al-Haythamī.

158 The *Rawāfiḍ* were the ones who refused [*rafḍū*] to accept the Caliphates of Abū Bakr, 'Umar and 'Uthmān. [tn]

159 *Tafḍīl* means to consider 'Alī superior to all the other Companions. [tn]

160 *Naṣb* means jealous hatred of the Prophet's ﷺ Family. [tn]

He ﷺ also said:

Tarry a while, horseman, on the sands of Minā
 And call out to those who assemble there
 At dawn, when the pilgrims pour forth to Minā
 Like the overflowing waters of the Euphrates:
 'If a *Rāfiḍī* is one who loves Muḥammad's Family,
 Then let the world bear witness that I am a *Rāfiḍī*!

Al-Bayhaqī said, 'Al-Shāfi'ī only said this when the *Khawārij* jealously and unjustly accused him of being a *Rāfiḍī*.'

Once al-Muzanī said to him, 'You are a man who loves the Prophetic Household. Why do you not author a few lines about this?' He replied:

I keep on concealing from you, until it seems
 That I cannot answer the questions people ask me.
 I conceal my love, though my love is pure,
 To protect us both from the words of those who hate love.

PART THREE

The Virtues of Lady Fāṭima ﷺ

BRIEF INTRODUCTION TO PART THREE

THIS SECTION is dedicated to the virtues of the Lady Fāṭima – the beloved daughter of the Messenger of Allah. She was his favourite daughter from his favourite wife the Lady Khadija. Devoted to her father she was lovingly raised by the Prophet ﷺ and it was through her that his progeny would continue, spreading the light of Islam throughout the whole world through successive generations, till the current day, of scholars and saints, of the highest calibre.

From a young age she had maturity and strength of character beyond her age – famously admonishing the leaders of the Quraysh who had dropped animal entrails on the back of her beloved father the Messenger of Allah as he prayed by the Ka'ba. From a young age she was fortified with patience and gratitude and her bravery is clear later in life when we see her on the battlefield nursing her father – virtues which she would pass on to her sons the Imams al-Ḥasan and al-Ḥusayn.

We also see the strong relationship between Lady Fāṭima and the wives of the Prophet ﷺ – any suggestion that there were problems between them is shown to be fiction – as eminent narrations point out how Fāṭima would share secrets with 'Ā'isha in particular.

We have taken two works for the virtues of the Lady Fāṭima, one by Imam al-Suyūṭī and the other by Ḥāfiẓ Ibn Shāhīn. The first *al-Thughūr al-Bāsima fī Manāqib Sayyidatinā Fāṭima* is by Imam al-Suyūṭī, (published by Jamiyatul Aal wa al-Ashaab, Bahrain 1431/2010. The book was prepared by Al-Sayid Hasan al-Husayni and all the footnotes are from this edition). The second work is *Fadā'il Sayyidat Fāṭima* by Ḥāfiẓ Ibn Shāhīn (published by Dar Ibn al-Athir, Kuwait 1415/1994). Both have areas of strengths not covered in the other, some of the repeated hadith have been removed, and the section of marriage has been combined to a single chapter. Chapter headings have been introduced in the Ibn Shāhīn work to make it more accessible for the readers.

Al-Thughūr al-Bāsima
fī Manāqib Sayyidatinā Fāṭima
‘The Radiant Smile
On the Virtues of Our Lady Fāṭima ﷺ’

Imām Jalāl al-Dīn al-Suyūṭī

In the Name of Allah, the Compassionate, the Merciful

PRAISE BE TO Allah alone, and peace be upon His chosen servants. This is a short treatise I have named *The Radiant Smile: On the Virtues of Our Lady Fāṭima, Daughter of Our Master the Messenger of Allah ﷺ*.

My sheikh, the Sheikh of Islam and the Muslims, Taqī al-Dīn al-Shumunnī told me, when I read the text under his tutelage, that al-Jamāl ‘Abdallāh ibn ‘Alī al-Ḥanbalī informed him that Abū al-Ḥasan al-‘Urḍī informed him that Zaynab bint Makkī notified him of the following *ḥadīth*. I was also notified of it with a shorter chain by Abū ‘Abdallāh Muḥammad ibn Muqbil al-Ḥalabī on the authority of al-Ṣalāḥ ibn Abī ‘Umar al-Maqdisī, who said that Abū al-Ḥasan ibn al-Bukhārī notified him of it. Both [Zaynab and Abū al-Ḥasan] said that Abū ‘Alī al-Raṣāfī informed them that Abū al-Qāsim ibn al-Ḥuṣayn informed him that Abū ‘Alī al-Tamīmī informed him that Abū Bakr al-Qaṭī‘ī informed him that ‘Abdallāh ibn Aḥmad ibn Ḥanbal told him that his father said that ‘Affān told him that Ḥammād told him that ‘Aṭā’ ibn al-Sā’ib informed him on the authority of his father, on the authority of ‘Alī ﷺ:

When the Messenger of Allah ﷺ gave Fāṭima to ‘Alī in marriage, he sent him a blanket, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two jugs. ‘Alī said to Fāṭima ﷺ one day, ‘By Allah, I have drawn so much water that my chest pains me. Allah has brought your father some captives, so go to him and ask for a servant.’ Fāṭima ﷺ replied, ‘By Allah, I too have grinded so much that my hands are blistered.’ She went to the Prophet ﷺ, who said, ‘What brings you here, daughter?’ She said, ‘I

came to greet you’, and was too shy to ask him, and so she went back home. ‘Alī asked her what had happened, and she said, ‘I was too shy to ask him.’ So, they went to him together and ‘Alī ﷺ said, ‘By Allah, O Messenger of Allah, I have drawn so much water that my chest pains me.’ Fāṭima said, ‘And I have grinded so much that my hands are blistered. Allah has brought you captives and bounty, so grant us a servant.’ The Messenger of Allah ﷺ said, ‘By Allah, I cannot give to you and leave the People of the Ledge to go hungry because I have nothing to give to them. Rather, I will ransom the captives and spend the proceeds on [the People of the Ledge].’

They went home and then the Prophet ﷺ came to them after they had wrapped themselves up in their blanket, which was too short to cover both their heads and feet at the same time. They began to get up, but he said, ‘Stay put. Shall I not tell you of something better than what you requested?’ They said, ‘Yes.’ He said, ‘These are some words that Jibrīl ﷺ taught me. After praying, say “Glory be to Allah” ten times, “Praise be to Allah” ten times, and “Allah is Greatest” ten times. And when you go to bed, say “Glory be to Allah” thirty-three times, “Praise be to Allah” thirty-three times, and “Allah is Greatest” thirty-four times.’

‘Alī later said, ‘I have never failed to do this once since the Messenger of Allah ﷺ taught it to me.’ Ibn al-Kawwā’ said to him, ‘Not even on the night of [the Battle of] Ṣiffīn?’ He said, ‘Not even on the night of Ṣiffīn.’¹⁶¹

This is an authentic, well-known *ḥadīth* narrated by the Six Imams and others via many paths with different wordings, both in full and in abridged forms.

Al-Bukhārī narrated it in the Book of the *Khumus* on the authority of Badl ibn al-Muḥabbar,¹⁶² in the chapter ‘The Virtues of ‘Alī’ on the authority of Muḥammad ibn Bashshār on the authority of Ghundar,¹⁶³ in the Book of Maintenance on the authority of Musaddad on the authority of Yahyā¹⁶⁴ and in the Book of Supplications on the authority of Sulaymān ibn Ḥarb.¹⁶⁵

Muslim narrated it in the Book of Supplications on the authority of Muḥammad ibn al-Muthannā and Muḥammad ibn Bashshār, both of them on the authority of Muḥammad ibn Ja‘far, and on the authority of Ibn Abī Shayba on the authority of Wakī‘, and on the authority of ‘Ubaydallāh ibn Mu‘ādh on the authority of his father, and on the authority of Muḥammad ibn al-

¹⁶¹ Ahmad, *Musnad*, *Musnad al-Asbara*, no. 840

¹⁶² *Kitāb al-Khumus*, no. 2945

¹⁶³ *Kitāb al-Manāqib*, no. 3502

¹⁶⁴ *Kitāb al-Nafaqāt*, no. 5046

¹⁶⁵ *Kitāb al-Da‘awāt*, no. 5959

Muthannā on the authority of Ibn Abī 'Adī.¹⁶⁶

Abū Dāwūd narrated it in the Book of Right Conduct on the authority of Musaddad on the authority of Yaḥyā, and on the authority of Ḥafṣ ibn 'Umar.¹⁶⁷

All of those aforementioned narrations were on the authority of Shu'ba – al-Ḥakam ibn 'Uṭayba – 'Abd al-Raḥmān ibn Abī Laylā – 'Alī.

Al-Bukhārī also narrated it in the Book of Maintenance on the authority of al-Ḥumaydī,¹⁶⁸ as did Muslim in the Book of Supplications on the authority of Zuhayr ibn Ḥarb,¹⁶⁹ as did al-Nasā'ī on the authority of Qutayba,¹⁷⁰ all three of them on the authority of Sufyān – 'Ubaydallāh ibn Abī Yazīd – Mujāhid – Ibn Abī Laylā.

Muslim also narrated it in the Book of Supplications on the authority of 'Ubayd ibn Ya'ish and Muḥammad ibn 'Abdallāh ibn Numayr, both of them on the authority of 'Abdallāh ibn Numayr – 'Abd al-Malik ibn Abī Sulaymān – 'Aṭā' – Mujāhid.¹⁷¹

Abū Dāwūd also narrated it in the Book of Right Conduct on the authority of 'Abbās al-'Anbarī – 'Abd al-Malik ibn 'Amr – 'Abd al-'Azīz ibn Muḥammad,¹⁷² as did al-Nasā'ī on the authority of Ibn al-Sarḥ – Ibn Wahb – 'Umar ibn Mālik al-Mu'āfirī and Ḥaywa ibn Shurayḥ,¹⁷³ all three of them on the authority of Yazīd ibn al-Hād – Muḥammad ibn Ka'b al-Qurazī – Shabath ibn Rib'ī – 'Alī.

Abū Dāwūd also narrated it in the Book of Kharāj on the authority of Yaḥyā ibn Khalaf on the authority of 'Abd al-'Alā,¹⁷⁴ and also on the authority of Mu'ammal ibn Hishām on the authority of Ibn 'Ulayya, both of them on the authority of Sa'īd al-Jurayrī – Abū al-Ward ibn Thumāma – Ibn A'bad – 'Alī.¹⁷⁵

Al-Tirmidhī narrated it in the Book of Supplications,¹⁷⁶ as did al-Nasā'ī in the Book of Fellowship with Wives,¹⁷⁷ both of them on the authority of Abū al-Khaṭṭāb Ziyād ibn Yaḥyā al-Baṣrī – Azhar ibn Sa'd al-Sammān – Ibn 'Awn – Ibn Sīrīn – 'Abīda ibn 'Amr al-Salmānī – 'Alī.

Al-Nasā'ī also narrated it in the Book of Marriage on the authority of Naṣīr ibn

166 *Kitāb al-Dhikr*, no. 2727

167 *Kitāb al-Adab*, no. 5062

168 *Kitāb al-Nafaqāt*, no. 5047

169 *Kitāb al-Dhikr*, no. 2727

170 *Kubrā, Kitāb 'Amal al-Yawm wal-Layla*, no. 10650

171 *Kitāb al-Dhikr*, no. 2727

172 *Kitāb al-Adab*, no. 5064

173 *Kubrā, Kitāb 'Amal al-Yawm wal-Layla*, no. 10652

174 *Kitāb al-Kharāj*, no. 2988

175 *Kitāb al-Adab*, no. 5063

176 *Kitāb al-Da'awāt*, no. 3408

177 *Kubrā, Kitāb 'Isbrat al-Nisā'*, no. 9172

al-Faraj – Abū Usāma – Zā'ida,¹⁷⁸ as did Ibn Mājah in the Book of Asceticism on the authority of Wāṣil ibn 'Abd al-'Alā on the authority of Muḥammad ibn Fudayl,¹⁷⁹ both of them on the authority of 'Aṭā' ibn al-Sā'ib – his father – 'Alī.

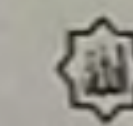
Aḥmad narrated it on the authority of Aswad ibn 'Āmirn al-Ḥusayn and Abū Aḥmad al-Zubayrī, all three of them on the authority of Isrā'īl – Abū Ishāq – Hubayra ibn Yarīm – 'Alī.¹⁸⁰

Al-Ṭabarī narrated it in *Tabdhīb al-Āthār* via al-Qāsim the freedman of Mu'āwiya on the authority of 'Alī, and via Abū Umāma on the authority of 'Alī, and via 'Umāra ibn 'Abd on the authority of 'Alī, and via Muḥammad ibn al-Ḥanafīyya on the authority of 'Alī, and via Abū Maryam on the authority of 'Alī.

Muṭayyan narrated it in *Musnad 'Alī* via Hānī' ibn Hānī' on the authority of 'Alī.¹⁸¹

Others who narrated it include Ibn Ḥibbān in his *Ṣaḥīḥ*,¹⁸² al-Firyābī in *al-Dhikr*,¹⁸³ Yūsuf al-Qāḍī in *al-Dhikr*,¹⁸⁴ al-Dāraquṭnī in *al-'Ilal*,¹⁸⁵ al-Bayhaqī¹⁸⁶ and al-Bazzār.¹⁸⁷

The story is also related in a *ḥadīth* of Abū Hurayra narrated by Muslim¹⁸⁸ and a *ḥadīth* of 'Abdallāh ibn 'Amr ibn al-'Āṣ narrated by al-Ṭabarī in *Tabdhīb al-Āthār*.¹⁸⁹ Its foundation is in Abū Dāwūd's *Sunan* in a *ḥadīth* of Umm al-Ḥakam and Ḍubā'a bint al-Zubayr.¹⁹⁰ It is also recounted in a *ḥadīth* of Umm Salama narrated by al-Ṭabarī in *al-Tabdhīb*¹⁹¹ and in *mursal* narrations of 'Alī ibn al-Ḥusayn¹⁹² and 'Urwa, both narrated by Ja'far in *al-Dhikr*.¹⁹³



178 *Kitāb al-Nikāḥ*, no. 3384.

179 *Kitāb al-Zuhd*, no. 4152.

180 *Musnad al-Asbara*, no. 1253.

181 See *Faṭḥ al-Bārī*, 11/122.

182 *Kitāb al-Zīna*, no. 5524.

183 See *Faṭḥ al-Bārī*, 11/122.

184 See *Faṭḥ al-Bārī*, 11/122.

185 *Al-'Ilal*, 3/283.

186 *Al-Sunan al-Kubrā*, 7/293

187 *Musnad*, 2/217

188 *Kitāb al-Dhikr*, no. 2713.

189 See *Faṭḥ al-Bārī*, 11/121.

190 *Kitāb al-Adab*, no. 5066.

191 See *Faṭḥ al-Bārī*, 11/120.

192 See *Faṭḥ al-Bārī*, 11/121. It is also narrated by 'Abd al-Razzāq in *al-Muṣannaḥ*, no. 19828.

193 See *Faṭḥ al-Bārī*, 11/123.

THE UNIQUE DISTINCTIONS AND VIRTUES OF FĀṬIMA

Al-Bukhārī and Muslim narrated via several paths that al-Miswar ibn Makhrama said:

I heard the Prophet ﷺ say on the pulpit, 'The Banū Hishām ibn al-Mughīra have asked me leave to marry their daughter to 'Alī ibn Abī Ṭālib. I shall not give them leave, and I shall not give them leave, and I shall not give them leave, unless the son of Abū Ṭālib wishes to divorce my daughter and marry theirs.¹⁹⁴ I am not forbidding that which is lawful or permitting that which is unlawful, but by Allah, the daughter of the Messenger of Allah ﷺ and the daughter of the enemy of Allah shall never be joined together in a single place.'¹⁹⁵

One narration adds that he ﷺ said, 'She is but a part of me; what disquiets her disquiets me, and what offends her offends me.'¹⁹⁶ I fear lest she be caused strife in her religion.¹⁹⁷

Al-Hākim narrated that Suwayd ibn Ghafala said, 'Alī asked for the hand of Abū Jahl's daughter, and asked the Prophet ﷺ for advice. He said, "Are you asking me about her lineage?" He said, "No, but do you advise me to marry her?" He said, "No. Fāṭima is a morsel of me, and I am sure that she would grieve or be offended." 'Alī said, "I will never do anything she dislikes."¹⁹⁸

Al-Bazzār and al-Ṭabarānī narrated on the authority of Ibn 'Abbās that 'Alī asked for the hand of Abū Jahl's daughter. The Prophet ﷺ heard about this and sent a message to him saying, 'If you wish to offend us by marrying her then return our daughter to us.'¹⁹⁹

Ibn al-Tīn said, 'The most authentic interpretation of this story is that the Prophet ﷺ forbade 'Alī from marrying any other woman while married to his daughter, because this would offend her and therefore offend him, and there is no dispute that it is forbidden to offend him ﷺ.'²⁰⁰

Sheikh al-Islām Ibn Ḥajar said, 'This means it could be the case that another of the Prophet's ﷺ unique distinctions was that it was forbidden to marry any other woman while married to one of his daughters. Or it may be that this applied to Fāṭima alone.'²⁰¹

194 Al-Bukhārī (no. 4932), Muslim (no. 2449).

195 Al-Bukhārī (no. 2943), Muslim (no. 2449).

196 Al-Bukhārī (no. 4932), Muslim (no. 2449).

197 Al-Bukhārī (no. 2943), Muslim (no. 2449).

198 *Mustadrak*, 3/173.

199 *Kashf al-Astār*, 3/235, no. 2652.

200 *Fath al-Bārī*, 9/328.

201 *Fath al-Bārī*, 9/329.

Al-Tirmidhī narrated that Burayda and 'Ā'isha said, 'The most beloved woman to the Messenger of Allah ﷺ was Fāṭima.'²⁰²

Abū Dāwūd, al-Tirmidhī and al-Nasā'ī narrated that 'Ā'isha said:

I never saw anyone who so resembled the Messenger of Allah ﷺ in his comportment, gestures or mannerisms than his daughter Fāṭima, in how she stood and sat. When she came to visit him, he would stand and kiss her, and sit her down in his place. When he fell ill, she came to see him and bent over him, and then raised her head and wept. Then she bent over him again, and raised her head and laughed. I asked her about this and she said, 'He told me he would die from that illness, and I wept. Then he told me I would be the first of his family to join him, and I laughed.'²⁰³

Al-Bukhārī narrated that 'Ā'isha the Mother of the Believers said:

The wives of the Messenger of Allah ﷺ were all gathered when Fāṭima came walking along – her gait was ever so similar to that of her father. He said, 'Welcome, my daughter', and had her sit down to his right. He whispered something to her and she wept, and then he whispered something else to her and she laughed. I said to her, 'Tell me what he whispered to you.' She said, 'I would never divulge the secret of the Messenger of Allah ﷺ.' When he had passed away, I said to her, 'I ask you by the right you owe to me, will you not tell me?' She said, 'Yes, I can do so now. He whispered to me, "Jibrīl used to review the Qur'ān with me once a year, and this year he has done it twice. I deem that my time is near. Fear Allah and be patient – a fine one am I to go before you!" So I wept. Then he whispered to me, "Are you not content to be the foremost woman of the faithful?" So I laughed.'²⁰⁴

Al-Tirmidhī narrated that Umm Salama said:

The Messenger of Allah ﷺ summoned Fāṭima in the year of the Conquest and spoke to her privately, and she wept. Then he said something else to

202 *Sunan*, no. 3868.

203 Al-Tirmidhī (no. 3872), Abū Dāwūd (no. 5217), al-Nasā'ī (*Kubrā*, 5/96); Al-Nawawī said, 'This was a clear miracle on the part of the Prophet ﷺ – nay, two miracles: he told her she would outlive him, and that she would be the first of his family to join him, and this is what happened. The way she laughed upon hearing that she would soon join him shows how they preferred the Hereafter and were happy to move on to it and be rid of this world.' (*Sharḥ Ṣaḥīḥ Muslim*, 5/16).

204 Al-Bukhārī (5928), Muslim (2450).

her, and she laughed. When he had passed away, I asked her about this, and she said, 'He told me that he would die, so I wept. Then he told me that I shall be the foremost of women in Paradise apart from Maryam bint 'Imrān, so I laughed.'²⁰⁵

He also narrated on the authority of Anas رضي الله عنه that the Prophet صلى الله عليه وسلم said,

'The foremost women of all the worlds are Maryam bint 'Imrān, Khadija bint Khuwaylid, Fāṭima bint Muḥammad and Āsiya the wife of Pharaoh.'²⁰⁶

Al-Bazzār narrated on the authority of 'Alī that the Prophet صلى الله عليه وسلم said to Fāṭima, 'Are you not content to be the foremost woman in Paradise and for your two sons to be the foremost youths in Paradise?'²⁰⁷

He also narrated on the authority of 'Imrān ibn Ḥuṣayn that the Prophet صلى الله عليه وسلم visited Fāṭima when she was ill and said to her, 'How are you?' She said, 'I am in pain, and what makes it worse is that I have nothing to eat.' He said, 'O daughter, are you not content to be the foremost woman of all the worlds?' She said, 'What of Maryam?' He said, 'She is the foremost woman of her world.'²⁰⁸

Aḥmad, Abū Ya'lā and al-Ḥākim (who declared it authentic) narrated on the authority of Abū Sa'īd al-Khudrī that the Messenger of Allah صلى الله عليه وسلم said, 'Fāṭima is the foremost woman of Paradise, apart from Maryam bint 'Imrān.'²⁰⁹

Al-Bayhaqī narrated in *Dalā'il al-Nubuwwa* that 'Imrān ibn Ḥuṣayn said:

I was with the Messenger of Allah صلى الله عليه وسلم when Fāṭima came along and stood before him. He looked at her and saw that all the blood had drained from her face and that her skin had yellowed with hunger. He raised his hand and placed it above her chest on the spot where a necklace would hang, spread out his fingers and said, 'O Allah, You who feed the hungry and raise the lowly, raise Fāṭima bint Muḥammad!' I asked her about this later and she said, 'I have never been hungry since, 'Imrān.'²¹⁰

205 Al-Tirmidhī, no. 3893.

206 Al-Tirmidhī, no. 3878.

207 *Musnad*, 3/102.

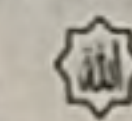
208 Apparently not in the *Musnad* or *Kashf* of al-Bazzār, but mentioned in a similar form in Ibn al-A'rābī's *Mu'jam* (no. 2457) and al-Ṭahāwī in *Bayān Mushkil al-Āthār*. Al-Dhahabī (*al-Mizān*) and Ibn Hajar (*al-Lisān*) declared it to be very objectionable [*munkar jiddan*].

209 *Musnad Ahmad* (no. 11347), *Mustadrak* (3/168), *Musnad Abū Ya'lā* (2/395).

210 *Dalā'il*, 6/109.

Al-Ṭabarānī narrated with a sound chain on the authority of 'Alī that the Messenger of Allah صلى الله عليه وسلم said to Fāṭima, 'Allah is pleased when you are pleased and angry when you are angry.'²¹¹

Al-Bazzār narrated on the authority of Ibn Mas'ūd that the Messenger of Allah صلى الله عليه وسلم said, 'Fāṭima guarded her chastity, so Allah protected her and her progeny from Hell.'²¹²



CONCERNING HER AGE AND HER DEATH

Al-Madā'inī and others said that Fāṭima was the youngest of the Messenger of Allah's صلى الله عليه وسلم daughters.²¹³ Ibn 'Abd al-Barr said, 'She and Umm Kulthūm were the youngest of his daughters, but there is a dispute as to which of the two of them was the youngest.'²¹⁴ The correct view is that the first of his daughters was Zaynab, then Ruqayya, then Umm Kulthūm, then Fāṭima.

Ibn Ishāq noted that she was born while Quraysh were rebuilding the Ka'ba,²¹⁵ which was seven and a half years before the Prophetic mission began. It is also said that she was born in the year the Prophetic mission began, and there are other opinions besides these.

She passed away six months after the Messenger of Allah صلى الله عليه وسلم.²¹⁶ Other opinions are that it was eight months, three months, seventy days or two months, but the soundest opinion is the first, according to al-Wāqidi and others.²¹⁷ Her passing was on the eve of Tuesday the 3rd of Ramaḍān in the year 11 AH.²¹⁸

Al-Dhahabī said, 'The soundest view is that she was twenty-four.'²¹⁹ Others have said twenty-one, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-three, and thirty-five.

'Abdallāh ibn al-Ḥārith said, 'She outlived the Messenger of Allah صلى الله عليه وسلم by six months, wasting away in her grief.'²²⁰ Someone else said, 'She was never seen laughing after he passed away.'²²¹

211 *Kabīr*, 1/108; it is also narrated by al-Ḥākim (*Mustadrak* 3/168).

212 *Musnad*, 5/223.

213 Al-Dhahabī said, 'Fāṭima was younger than Zaynab the wife of Abū al-Āṣ ibn al-ḥRabī' and Ruqayya the wife of 'Uthmān ibn 'Affān.' (*Siyar*, 2/122).

214 *Al-Isti'āb*, 3/1893.

215 *Ṭabaqāt* (8/19), *Siyar* (2/128), *al-Iṣāba* (8/59).

216 'Ā'isha is reported to have said this, as narrated by al-Bukhārī (2926) and Muslim (1759).

217 Al-Wāqidi said, 'This is the soundest of relations in our opinion.' (*Siyar*, 2/127).

218 *Ṭabaqāt* (8/28), *al-Isti'āb* (4/1899), *Siyar* (2/128), *al-Iṣāba* (8/59).

219 *Siyar*, 2/121.

220 *Siyar*, 2/128.

221 Al-Ṭabarānī narrated it as a saying of Abū Ja'far (*Kabīr*, 22/399).



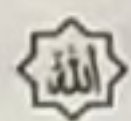
FĀṬIMA'S FUNERAL WASHING, PRAYER AND BURIAL

Several said that Fāṭima was washed for burial by her husband 'Alī, who also prayed over her and buried her by night.²²² It is also said that the one who prayed over her was al-'Abbās, or Abū Bakr. 'Alī, al-'Abbās and his son al-Faḍl all went down into her grave.²²³

There is a *ḥadīth* stating that Fāṭima's body was not washed at all, but that she performed her own bath just before she died. Ibn Sa'd narrated in his *Ṭabaqāt*, as did Aḥmad in his *Musnad*, that Salmā said:

When Fāṭima contracted her final illness, I tended to her. She woke up one morning and 'Alī had gone out to do something. She said, 'O mother, bring me some water to bathe with.' I brought her some water, and she bathed as well as I had ever seen her bathe and then said, 'O mother, give me my new clothes.' I gave them to her and she put them on and then said, 'O mother, lay down my bed in the middle of the house.' She lay down on her side, faced the Qibla and put her hand under her cheek, and said, 'O mother, I am about to die. I have purified myself, so let no one uncover me.' Then she died, right there. 'Alī came back and I told him, and he said, 'No, by Allah, no one shall uncover her.' He buried her, sufficing with her own bath.²²⁴

This *ḥadīth* is singular [*gharīb*] and has a good [*jayyid*] chain of transmission, except that it contains Ibn Ishāq using the expression 'on the authority of.' It is supported by a *mursal* narration. Ibn al-Jawzī called it a forgery in *al-Mawḍū'āt*,²²⁵ but Sheikh al-Islām Ibn Ḥajar disputed this in *al-Qawl al-Musaddad* and criticised its classification as a forgery.²²⁶ If indeed it is authentic, then it would be classed as one of Fāṭima's special distinctions.



222 *Ṭabaqāt*, 8/29. Ḥāfiẓ Ibn Ḥajar said, 'This was done at Fāṭima's own bequest, so that she could have extra privacy.' (*Fath*, 7/494).

223 *Siyar*, 2/127.

224 *Ṭabaqāt* (8/27), *Musnad* (27068).

225 *Al-Mawḍū'āt*, 3/277.

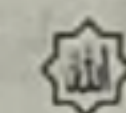
226 *Al-Qawl al-Musaddad*, p. 44.

FĀṬIMA'S FUNERAL BIER

It is related on the authority of Umm Ja'far that Fāṭima said to Asmā' bint 'Umays, 'O Asmā', I do not like what is done with women: a sheet is draped over the woman's body in such a way that her shape can easily be seen.' Asmā' said, 'O daughter of the Messenger of Allah, shall I show you something I saw in Abyssinia?' She called for some moist palm leaves and bent them, and then laid them over her like a sheet. She said, 'How fine and beautiful this is! When I die, you and 'Alī should bathe me. Do not allow anyone else in to see me.'²²⁷

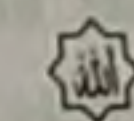
Ibn 'Abd al-Barr said, 'She was the first woman in Islam whose funeral bier was covered in that way; the second was Zaynab bint Jaḥsh.'²²⁸

Ibn Sa'd said, 'Muḥammad ibn 'Umar told us that 'Umar ibn Muḥammad ibn 'Umar ibn 'Alī told him on the authority of his father on the authority of 'Alī ibn al-Ḥusayn that Ibn 'Abbās said, "Fāṭima was the first one to be given a covered bier; Asmā' bint 'Umays made it for her, having seen ones like it being made in Abyssinia."²²⁹



ON THE CONTINUANCE OF THE MESSENGER OF ALLAH'S LINE THROUGH FĀṬIMA

The scholars say that the line of the Messenger of Allah was cut from every branch except that of Fāṭima.²³⁰ Umāma, the daughter of his daughter Zaynab, married 'Alī and then after he died married al-Mughīra ibn Nawfal. Although she bore them both children, al-Zubayr ibn Bakkār said that her line did not go any further.²³¹



THE NARRATIONS OF FĀṬIMA, DAUGHTER OF THE MESSENGER OF ALLAH

The *ḥadīths* narrated by Fāṭima number less than ten, because of how soon she passed away. The *ḥadīths* she narrated include:

227 Narrated by al-Ḥākim (*Mustadrak*, 3/163) and al-Bayhaqī (*Kubrā*, no. 6721)

228 *Al-Istī'āb*, 4/1897.

229 *Ṭabaqāt*, 8/28.

230 *Al-Iḥāba*, 8/45.

231 *Siyar*, 2/122

- The aforementioned *ḥadīth* about what the Prophet ﷺ whispered to her, as related from her by 'Ā'isha and Umm Salama.²³²
- The *ḥadīth* about what to say when entering the mosque, as narrated by al-Tirmidhī and Ibn Mājah from the narration of Fāṭima the Younger from her in a *mursal* form. It was also established with a complete chain via a different path on the authority of Fāṭima [the Younger] on the authority of her father al-Ḥusayn.²³³
- The *ḥadīth* 'Indeed, if a man sleeps with the smell of fatty meat on his hand, he has no one to blame but himself [if Satan licks it off]', as narrated by Ibn Mājah in a narration of her son al-Ḥusayn from her with a *mursal* chain.²³⁴
- The *ḥadīth* about not performing ablutions after touching something that fire has touched, as narrated by Aḥmad in a narration of al-Ḥasan from her with a *mursal* chain.²³⁵
- The *ḥadīth* 'The hour when prayers are answered is on Friday, when the sun is about to set', as narrated by al-Bayhaqī in *al-Shu'ab*.²³⁶
- Aḥmad narrated that Muḥammad ibn 'Alī said, "Umar ibn 'Abd al-'Azīz wrote to me asking me to copy Fāṭima's bequest for him. One of her bequests was the curtain that people say she made, and when the Messenger of Allah ﷺ came in to her house and saw it, he went out."²³⁷
- Aḥmad narrated that Ibn Abī Mulayka said, 'Fāṭima used to bounce al-Ḥasan on her knee and say, "By my father, he resembles the Prophet! He does not resemble 'Alī.'"²³⁸
- Al-Dārimī narrated that Anas ibn Mālik reported that she said to him, 'How did you find it in your hearts to throw soil over the Messenger of Allah?'²³⁹
- Ibn 'Asākir narrated that Ḥābis ibn Sa'd said, 'Fāṭima the daughter of the Messenger of Allah ﷺ told me that she dreamed she was married to Abū Bakr and that Asmā' bint 'Umays was married to 'Alī. Asmā' at that time was married to Abū Bakr, and when Abū Bakr and Fāṭima passed away, 'Alī married Asmā'.²⁴⁰

232 See above.

233 Al-Tirmidhī (no. 314), Ibn Mājah (no. 771), Aḥmad (no. 25877)

234 Ibn Mājah, no. 3296

235 *Musnad*, no. 25879

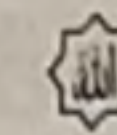
236 *Shu'ab al-Īmān*, 3/93

237 *Musnad*, no. 25882

238 *Musnad*, no. 25883

239 Al-Dārimī, *Sunan*, no. 87' it is also in *Ṣaḥīḥ al-Bukhārī*, no. 4193.

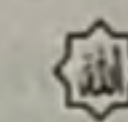
240 *Tārīkh Dimashq*, 11/348



POETRY ATTRIBUTED TO FĀṬIMA ﷺ

The poetry attributed to Fāṭima includes the following lines she composed when her father ﷺ passed away, as related by Ibn Sayyid al-Nās in his *Sira*:²⁴¹

The horizons have dimmed, the sun diminished;
 The light of the afternoon has darkened.
 After the Prophet, the earth has gone into mourning,
 Quaking and crying out in its grief.
 Weep, O eastern and western lands!
 Weep, O Muḍar and Yamān!
 Weep, O mighty mountain!
 Weep, O House of curtains and pillars!
 O Seal of Messengers, bearer of holy light,
 May He who sent down the Qur'ān bless you!



Here ends the book 'The Radiant Smile: On the Virtues of Our Lady Fāṭima.' May Allah be pleased with her and may He gather us with her father, the Master of Messengers and all mankind, the Beloved of the Lord of the Worlds, Muḥammad ﷺ, and all his Family and Companions.

241 See Abū al-Rabī' Sulaymān al-Andalusī's *al-Iktifā'* (2/326), *al-Rawḍ al-Anif* (4/457) and Shihāb al-Dīn al-Nuwayrī's *Nihāyat al-Arab* (18/265). Al-Dhahabī noted in the *Siyar* (2/134) that another poem attributed to her, although not authentically, is: 'Should the one who smells the dust of Aḥmad / Ever again smell the scent of anything evil? / Ah, such misfortunes have befallen me / That, if they befell day, would turn it into night.'

Faḍā'il Fāṭima

The Virtues of Lady Fāṭima

THE LEADER OF ALL WOMEN AFTER MARYAM, AND THE DAUGHTER
OF THE MESSENGER OF ALLAH

By

Abū Ḥafṣ 'Umar ibn Aḥmad ibn 'Uthmān ibn Ayyūb Ibn Shāhīn

In the Name of Allah, the Compassionate, the Merciful
Allah's blessings and peace be upon our master Muḥammad and his Family

FĀṬIMA'S IMMEDIACY IN OBEYING ALLAH AND HIS RASŪL
AND HER UNPARALLELED GENEROSITY

ON THURSDAY, the twelfth of Dhul-Hijja, 462 AH, al-Sharīf Abū al-Ḥusayn Muḥammad ibn 'Alī ibn Muḥammad ibn 'Ubaydallāh al-Muhtadī told us, in his own words, something he had related directly from²⁴² Abū Ḥafṣ 'Umar ibn Aḥmad ibn 'Uthmān ibn Aḥmad ibn Ayyūb ibn Azdād ibn Sirāj ibn 'Abd al-Raḥmān al-Marwarrūdhī, known as Ibn Shāhīn, who related directly from:

1. Thawbān narrates:

The daughter of Hind came to the Messenger of Allah wearing large rings on her fingers. The Messenger of Allah began to smack her hand, so she went to Fāṭima to complain about what the Messenger of Allah had done. Fāṭima took a chain from her neck and said, 'Abū al-Ḥasan gave me this.' The Messenger of Allah came in and saw the chain in her hand, and said; 'Fāṭima, would it please you if the people said that the daughter of the Messenger of Allah had a chain of fire in her hand?' He then went out again, without sitting with them. Fāṭima at once sent the chain to the market and had it sold, and with the money bought a slave and set him free. The Messenger of Allah was informed of this, and said,

²⁴² This is *thanā*, a Ḥanbalī term meaning direct relation, whether in speech or writing. [tn]

'Praise be to Allah, who has saved Fāṭima from the Fire!'

2. Thawbān narrates:

The daughter of Hind came to the Messenger of Allah wearing large rings of gold on her fingers... (the Ḥadīth then continues in the same way)

JOURNEYS OF THE PROPHET STARTED AND FINISHED WITH FĀṬIMA
AND THE UNIQUE PROPHETIC DECLARATION TO SAYYIDAH FĀṬIMA
'MAY MY MOTHER AND FATHER BE YOUR RANSOM'

3. Nāfi' – Ibn 'Umar:

When the Prophet went out on a journey, the last person he would bid farewell would be Fāṭima and when he returned, the first person he would visit would be Fāṭima. When he returned from the expedition to Tabūk, [he found] she had bought a veil and dyed it with saffron, hung a curtain over the door and had laid out a carpet on the floor of her house. When the Prophet saw this, he turned away and went home and sat there. Fāṭima sent for Bilāl and said, 'Go and ask him what turned him away from my door.' Bilāl went to the Prophet, who said, 'I saw that she had done (such-and-such).' Bilāl went back to her and told her this, so she tore the curtain apart and everything else she had brought, and changed into her old, ragged clothes. Bilāl told the Prophet this and so he went and entered her house, and said, 'This is how you should be, may my mother and father be your ransom!'

THE PROPHET'S SHARING SECRETS WITH FĀṬIMA AND FĀṬIMA'S
SHARING SECRETS WITH 'Ā'ISHA

4. 'Ā'isha narrates:

'Ā'isha said to Fāṭima, 'Tell me, why did you lean over the Messenger of Allah and weep and then lean over him and laugh?' She replied, 'He told me that he would die from his illness, so I wept. Then he told me that I would be the first of his family to join him, so I laughed. Then he told me, "You are the leader of the women of Paradise after Maryam, the daughter of

²⁴³ This statement was made by the Companions to the Prophet and here he – may Allah bless him and give him peace – is using the statement to his daughter, an indication of what she meant to him.

'Imrān", so I laughed.'

5. 'Ā'isha ؓ narrates:

'Ā'isha said to Fāṭima, 'Tell me, why did you lean over the Messenger of Allah ﷺ and weep, and then laugh?' She replied, 'He told me that he would die from his illness, so I wept. Then he told me that I would be the first of his family to join him and that I am the leader of the women of Paradise after Maryam, the daughter of 'Imrān, so I laughed.'

6. 'Ā'isha ؓ narrates:

'Ā'isha said, 'I asked Fāṭima about her weeping when the Prophet ﷺ whispered to her and about her subsequent laughing. She answered, "The Prophet ﷺ told me that he would soon pass away, so I wept. Then he told me that my sons would be beset by woe after me, so I wept. Then he told me that I would be the first of his family to join him, so I laughed."

7. Yaḥyā ibn Ja'da narrates:

The Messenger of Allah ﷺ called Fāṭima ؓ during his final illness and whispered something to her, whereupon she wept. He then whispered something further to her, whereupon she laughed. They asked her about this, but she refused to tell them. After the Prophet ﷺ had passed away, she told them about it, saying, 'He called me and said, "Allah Almighty never sent a Prophet without giving the one who followed him only half the lifespan He gave the first. 'Isā ؑ spent forty years among the Israelites, which leaves me twenty, and so I am certain that I will die from this illness. Furthermore, the Qur'ān used to be presented to me once every year, yet this year it has been presented to me twice." So I wept; and then he called me and said to me, "The first of my family to follow me shall be you", so I laughed.'

THE PROPHET'S SHARING SECRETS WITH FĀṬIMA
AND FĀṬIMA'S SHARING SECRETS WITH UMM SALAMA

8. Umm Salama narrates:

Sometime after the Conquest [of Makka], the Messenger of Allah ﷺ called Fāṭima ؓ and spoke to her secretly, whereupon she wept. He then spoke to her again, and she laughed. Umm Salama said, 'I did not ask her

about it until the Messenger of Allah ﷺ had passed away. When he ﷺ had passed away, I asked her why she had wept and then laughed. She replied, "The Messenger of Allah ﷺ told me that he would die, so I wept. Then he told me that I was the leader of the women of Paradise after Maryam, the daughter of 'Imrān, so I laughed."

9. Muḥammad ibn 'Abd Allāh ibn 'Amr ibn 'Uthmān narrates:

Fāṭima ؓ said, 'The Messenger of Allah ﷺ said to me: "You shall be the first of my family to join me and you shall be my companion in Paradise."

ALLAH HAS FORBIDDEN THE HELLFIRE TO FĀṬIMA AND HER PROGENY

10. 'Abd Allāh ibn Mas'ūd narrates:

The Messenger of Allah ﷺ said, 'Fāṭima guarded her chastity, and so Allah protected her progeny from the Fire.'

11. Ḥudhayfa ibn al-Yamān narrates:

The Messenger of Allah ﷺ said, 'Fāṭima guarded her chastity, and so Allah protected her and her progeny from the Fire.'

12. Talid ibn 'Āṣim - Zirr - 'Abd Allāh narrates:

The Messenger of Allah ﷺ said, 'Fāṭima ؓ guarded her chastity, and so Allah protected her and her progeny from the Fire.'

FĀṬIMA IS THE LEADER OF ALL WOMEN

13. Al-Ḥasan narrates:

'Imrān ibn Ḥuṣayn said, 'I went out one day and came across the Messenger of Allah ﷺ standing in the street. "O 'Imrān", he said to me, "Fāṭima is ill. Can you visit her?" I said, "May my mother and father be ransomed for you! What honour could be greater than that?" The Messenger of Allah ﷺ set off and I went with him. When we came to the door, he said, "Peace be upon you. May I enter?" She said, "And upon you. Enter!" The Messenger of Allah ﷺ said, "I and whoever is with me?" She replied, "By Him who sent you with the truth, I am wearing nothing but this outer garment." The Messenger of

Allah ﷻ had a threadbare sheet with him, which he threw to her, saying, "Wrap your head in this." She did so and then bade us enter. Then he went in and I went in with him. He sat by her head and I sat near him. "My girl", he said, "how are you?" She replied, "By Allah, O Messenger of Allah, I am in pain, and my pain is worsened by my lack of anything to eat." The Messenger of Allah ﷺ wept and she wept, and I wept with them. He then said to her, "My girl, be patient!" two or three times, and then, "My girl, would it not please you to be the leader of the women of all the worlds?" "If only she had died," she said, "for what about Maryam, daughter of 'Imrān?" "My girl", he said to her, "she is the leader of the women of her world and you are the leader of the women of your world. By Him who sent me with the truth, I gave you in marriage to a master in this world and a master in the Hereafter, who is hated by none but every hypocrite."

THE HOUSEHOLD OF FĀṬIMA BLESSED WITH DIVINE PROVISION

14. Abū Sa'īd narrates:

'Alī ﷺ woke up one morning and said, 'O Fāṭima, do you have anything to give me for lunch?' She replied, 'No, by Him who honoured my father with prophethood, I have nothing to give you, and for these last two days we have had nothing except I gave to you and these two boys of mine instead of myself.' 'O Fāṭima,' he said, 'why did you not tell me so that I might find something for you?' She replied, 'I was too shy before Allah to burden you with something you could not bear.'

So he left her and went out, trusting in Allah and thinking the best of Him, and borrowed a dinar. As he was walking with the dinar in his hand, looking to buy something for his family, he saw al-Miqdād. Now it was a very hot day and the sun had burned him from above and hurt him from below. When 'Alī saw him, he scolded him and said, 'O Miqdād, what made you go out at this time?' He replied, 'O father of al-Ḥasan, let me go my way, and ask me not what is behind me.' 'Son of my brother,' he said, 'it is not permissible for you to conceal your situation from me.' 'If you insist,' said al-Miqdād, 'then by Him who honoured Muḥammad with prophethood, I only came out because I had to. I left my family crying with hunger, for when I heard my dependents crying I could not bear to stay. Thus, I went out in a state of distress, wandering blindly. This is my situation and my story.' 'Alī's eyes welled up, and he wept until the tears wet his beard. 'I swear by the One by whom you swore,' he said, 'that I have come out for the very same reason. I borrowed a dinar, so here, take it. I'd rather you had it than me.' He

gave him the dinar and turned back, heading for the mosque of the Prophet ﷺ and remaining there for the midday, afternoon and sunset prayers.

When the Prophet had finished the sunset prayer, he passed by 'Alī ﷺ in the front row and touched him with his foot. 'Alī sprang up, followed the Prophet ﷺ to the door of the mosque and greeted him. The Prophet ﷺ returned his greeting and said, 'O Abū al-Ḥasan, do you have anything to give us for dinner so that I might go with you?' 'Alī ﷺ remained silent, not knowing how to answer, because of his shyness before the Prophet ﷺ, who knew the situation that had led him to come out. When he saw 'Alī's silence, he said, 'O Abū al-Ḥasan, what is the matter? Will you not tell me no, so that I may leave you, or tell me yes, so that I may come with you?' Then, out of pure love and kindness, he said, 'Nay, let us be off!'; for Allah had revealed to His Prophet ﷺ that he would eat with them that night.

'Alī agreed, and the Prophet ﷺ took his hand and they went off together to the house, finding Fāṭima ﷺ in her prayer room after having prayed, with a pot behind her giving off steam. When she heard the Prophet's ﷺ voice in the house, she came out of the prayer room and greeted him. She was the dearest of all people to him, and he returned her greeting, rubbed her head with his hand and said, 'How are you this evening? May Allah have mercy on you! Give us our dinner and may Allah forgive you – which He surely has! She took the pot and put it in front of him. When 'Alī ﷺ saw the pot and smelled its fragrance, he gave Fāṭima ﷺ a harsh look. 'How harsh is your look, and how cruel!' she said. 'Glory be to Allah! Have I committed any sin against you that would merit such anger?' 'What sin could be graver than the sin you have committed today?' he said. 'Did you not swear solemnly by Allah, the last time I saw you, that you had not eaten for two days?' She looked to the heavens and said, 'My God knows, in His heaven and on His earth, that I spoke naught but the truth!' 'Alī said, 'Then whence came you this, the like of which I have never seen nor smelt, nor have I ever eaten anything finer?'

The Prophet ﷺ placed his blessed hand between 'Alī's ﷺ shoulders moved it from side to side, and said, 'O 'Alī, this is the reward for your dinar. This is the recompense for your dinar. This is from Allah: **«Allah gives His sustenance to whom He will, without reckoning»** [3:37]. The Prophet ﷺ then wept, saying: 'Praise be to Allah, who refused to let the two of you leave this world without first making you [Alī] experience what He made Zakariyyā experience, and you, Fāṭima, experience what He made Maryam experience: **«Whenever Zakariyyā came to her in the sanctuary, he found that she had sustenance»** [3:37].'

THE PROPHET'S ﷺ SPECIAL EXHORTATION FOR FĀṬIMA AND 'ALĪ

15. Anas ibn Mālik narrates:

Six months after 'Alī had married Fāṭima, the Messenger of Allah ﷺ would walk past her house and say, 'I exhort you to prayer! (God but wishes to remove impurities from you, O People of the House, and purify you thoroughly) [33:33].'

THE PROPHET'S ﷺ WAR AND PEACE FOR FĀṬIMA

16. Abū Sa'īd al-Khudrī narrates:

After 'Alī married Fāṭima, the Prophet ﷺ came to her door every morning for forty days and said, 'I am at war with whomever you wage war against, and at peace with whomever you keep peace with.'

FĀṬIMA IS A PART OF THE PROPHET
AND FĀṬIMA'S HURT IS THE PROPHET'S HURT

17. 'Abd Allāh ibn al-Zubayr narrates:

'Alī ﷺ spoke about²⁴⁴ the daughter of Abū Jahl and news of this reached the Prophet ﷺ, so he said, 'Fāṭima is a part of me. What hurts her hurts me, and what offends her offends me.'

THE PROPHET'S ﷺ NAMING OF 'ALĪ AS ABŪ TURĀB

Al-Minhāl bin 'Amr narrates:

There were some words between 'Alī ibn Abī Ṭālib and Fāṭima, and he left her house, went to the mosque and slept there on the bare ground.²⁴⁵ The Prophet ﷺ went looking for him but did not find him, so he went to Fāṭima's house. When he did not find him there either, he said to her, 'Perhaps something went on between you and him.' She replied, 'Yes. He became angry and left for the mosque.' The Messenger of Allah ﷺ went to the mosque and found 'Alī sleeping there on the bare ground. 'O father of dust!' he said to him. 'Why are you sleeping in the dust? By Allah, the chamber of the daughter of Allah's Messenger ﷺ is better than dust.' So he got up.

²⁴⁴ In other words, he considered her for marriage. [tn]

²⁴⁵ Ar. *turāb*, which can mean dust, soil, earth, ground or dirt. [tn]

The Virtues of Fāṭima

from the *Jāmi' al-Ṣaḥīḥ* of Imam al-Bukhārī

with the Commentary of Sheikh al-Islam

Imam Ibn Hajar al-'Asqalānī

THE VIRTUES OF FĀṬIMA ﷺ OF WHOM THE PROPHET ﷺ SAID,
'FĀṬIMA IS THE LEADER OF THE WOMEN OF PARADISE'

AL-MISWAR IBN Makhrama ﷺ narrates:

The Messenger of Allah ﷺ said: 'Fāṭima is a part of me; whoever angers her, angers me.'

Commentary

'The Virtues of Fāṭima', i.e. the daughter of the Messenger of Allah ﷺ, may Allah be pleased with her. Her mother was Khadīja ﷺ, who bore Fāṭima in the time of Islam, although some say it was before the Prophetic mission began. She married 'Alī ﷺ after the Battle of Badr in the year 2 AH, bore him children and died in the year 11 AH, six months after the Prophet ﷺ, as is affirmed by an authentic *ḥadīth* of 'Ā'isha She was twenty-four when she died.

The strongest evidence of Fāṭima's precedence over all other women of her time and after her is the declaration of the Prophet ﷺ that she is the leader of the women of the world after Maryam. Another evidence is that she alone mourned the loss of the Prophet ﷺ out of all his daughters, as all the others died in his lifetime and were thus written in his account whilst he died during her lifetime and was thus written in her account. I used to say this based on the deduction I had made, until I came across a supporting text of Abū Ja'far al-Ṭabarī, in the commentary of *Sūra Āl 'Imrān* in his great *Tafsīr*, in which he relates on the authority of Fāṭima bint al-Ḥusayn ibn 'Alī that her grandmother Fāṭima said, 'The Messenger of Allah ﷺ came in one day while I was with 'Ā'isha and whispered something to me that made me weep, and then whispered something else to me that made me laugh. 'Ā'isha asked me about it, but I said,

“Do you imagine that I will divulge to you the secret of the Messenger of Allah ﷺ?” so she let me be. When he had passed away, she asked me again, and I answered, “He whispered to me that Jibril had come and revised the Qur’ān with him twice that year, and then said, ‘I think that I will die this very year and that no woman in the world will suffer such a loss as you will; so do not have less patience than any of them.’ So I wept. Then he said, ‘You are the leader of the women of Paradise after Maryam’, so I laughed.” The foundation of this *ḥadīth* is in the *Ṣaḥīḥ*, without this addition.

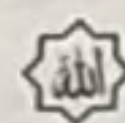
“..Of whom the Prophet ﷺ Said, “Fāṭima is the leader of the women of Paradise.” This is part of a *ḥadīth* which the author gives in full in the section on the signs of prophethood. Al-Ḥākim narrates it with a good chain on the authority of Ḥudhayfa as follows: ‘An angel came to the Prophet ﷺ and said, “Fāṭima is the leader of the women of Paradise.” Towards the end of the Book of Prophets, there are some *ḥadīths* detailing how Maryam ﷺ and some others share this honour with her.

‘Ibn Abī Mulayka – al-Miswar ibn Makhrama.’ This is how ‘Amr ibn Dīnār narrated it, and was followed therein by al-Layth, Ibn Lahī’a and others. Ayyūb narrated it on the authority of Ibn Abī Mulayka from ‘Abd Allāh ibn al-Zubayr, as did al-Tirmidhī, who declared it rigorously authentic and said, ‘It may be that Ibn Abī Mulayka heard it from both of them.’ Al-Dāraquṭnī and others declared al-Miswar’s narration to be the sounder of the two. The former opinion is sounder, without doubt, because al-Miswar narrated this *ḥadīth* as part of a long story, which we saw in the chapter on the Prophet’s ﷺ in-laws. It is quite possible that Ibn al-Zubayr heard only this part of it, or heard it from al-Miswar and then passed it on.

‘A part’ [*baḍ’ā*] literally means a piece of flesh.

‘Whoever angers her, angers me.’ Al-Suhaylī cites this as evidence that anyone who insults Fāṭima is thereby guilty of unbelief, since she would be angered by being insulted, and whoever angers her angers the Prophet ﷺ, and whoever angers the Prophet ﷺ commits unbelief. This argument is obviously flawed.

As for the *ḥadīth* narrated by al-Ṭaḥāwī and others on the authority of ‘Ā’isha which states that when Zayd ibn Ḥāritha came from Makka with Zaynab, daughter of the Messenger of Allah ﷺ, the Prophet ﷺ said: ‘She is the best of my daughters, having been harmed on my account’, some scholars have responded – assuming it is sound – by saying that it applied at the time, but then later on Allah gave Fāṭima noble states and perfections that no other woman of this community shared with her. Allah knows best.



The Virtues of Fāṭima

from the *Ṣaḥīḥ* of Imam Muslim

with the Commentary of Sheikh al-Islam

Imam Zakariyyā al-Nawawī

THE VIRTUES OF FĀṬIMA ﷺ, DAUGHTER OF THE PROPHET ﷺ

AL-MISWAR IBN Makhrama narrates: The Messenger of Allah ﷺ said on the pulpit, ‘The Banū Hishām ibn al-Mughira have asked me leave to marry their daughter to ‘Alī ibn Abī Ṭālib. I shall not give them leave, and I shall not give them leave, and I shall not give them leave, unless the son of Abū Ṭālib wishes to divorce my daughter and marry theirs! My daughter is but a part of me; what disquiets her disquiets me, and what offends her offends me.’

Commentary

Another narration has it: ‘I am not forbidding that which is lawful or permitting that which is unlawful, but by Allah, the daughter of the Messenger of Allah ﷺ and the daughter of the enemy of Allah shall never be joined together in a single place!’ Another version has: ‘Fāṭima is a morsel of me and I would hate for them to cause her strife.’

Both ‘piece’ [*baḍ’ā*] and ‘morsel’ [*mudgha*] literally mean a piece of flesh.

Concerning ‘disquiets’ [*arāb/yurīb*], Ibrāhīm al-Ḥarbī said: ‘*Rāb* means for something to make you concerned about its consequences.’ Al-Farrā’ said: ‘*Rāb* and *arāb* mean the same thing.’ Abū Zayd said: ‘If something disquiets [*rāb*] me, this means that I am certain that it is doubtful; it makes me doubtful and suspicious.’ It is also related that Abū Zayd and others said the same thing as al-Farrā’.

The scholars say that this *ḥadīth* is proof that it was forbidden to offend the Prophet ﷺ at any time, in any way, even if this offence was the result of something that is in itself lawful, and this was as long as he was alive, unlike any other person. They say that the Prophet ﷺ made it clear that it was lawful for

'Alī to marry Abū Jahl's daughter by saying 'I am not forbidding that which is lawful'; but he forbade that 'Alī be married to them both for two stated reasons. Firstly, this would offend Fāṭima and thus offend the Prophet ﷺ, and be the ruin of whoever offended him. Thus, he forbade this because of his perfect compassion for 'Alī and for Fāṭima. Secondly, he feared that she would fall into strife because of jealousy. It is also said that his ﷺ words were not meant as a prohibition against the two of them being married to the same man, but rather they meant: 'I know, by the grace of Allah, that they will never be joined to the same husband' in the same way that Anas ibn al-Nadr said, 'By Allah, Al-Rabī's tooth shall not be broken!' It is also possible that his ﷺ words indeed were meant as a prohibition against the two of them being married to the same man, in which case the words 'I am not forbidding that which is lawful' would have meant: 'I am not saying anything which contravenes Allah's Law. If He permits something, I will not forbid it; and if He forbids something, I will not permit it. I will not fail to declare this unlawful, because were I to keep silent, it would be like declaring it lawful.' In that case, this would mean it is forbidden for the daughter of Allah's Prophet ﷺ to share a husband with the daughter of Allah's enemy.



Al-Miswar ibn Makhrama:

The Messenger of Allah ﷺ said, '**Fāṭima is but a part of me; what offends her, offends me.**'

(see above for commentary)



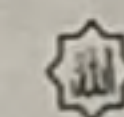
Ibn Shihāb narrates:

'Alī ibn al-Ḥusayn reported that when they returned to Madina from Yazīd ibn Mu'āwiyā after the martyrdom of al-Ḥusayn ibn 'Alī ﷺ, al-Miswar ibn Makhrama met him and said to him, 'Do you require anything of me?' 'Alī said that he did not. Al-Miswar said, 'Would you not give me the sword of the Messenger of Allah ﷺ? For I fear that the people will wrest it from you. By Allah, if you were to give it to me, it would not be taken from me so long as there is life left in me. 'Alī ibn Abī Ṭālib proposed marriage to the daughter of Abū Jahl whilst already married to Fāṭima, and I heard the Messenger of Allah ﷺ say, addressing the people from this pulpit of his, while I was yet an adolescent: "**Fāṭima is from me, and I fear lest she be**

caused strife in her religion." He then spoke of a son-in-law of his from the Banū 'Abd Shams, and praised him for being a good son-in-law to him, saying, "He gave me his word, and was true to it. He promised me and he kept his promise. I am not forbidding that which is lawful nor permitting that which is unlawful, but by Allah, the daughter of the Messenger of Allah ﷺ and the daughter of the enemy of Allah shall never be joined together in a single place!"

Commentary

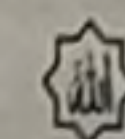
'He then spoke of a son-in-law [*ṣibr*] of his from the Banū 'Abd Shams.' This is Abū al-Āṣ ibn al-Rabī, the husband of Zaynab ﷺ, the daughter of the Messenger of Allah ﷺ. The word *ṣibr* can mean a husband and his relatives, or a wife's relatives; it is derived from the verbs *ṣabar* and *aṣḥar*, meaning 'to bring something close.' *Muṣāḥara* means the close relationship of people who are not near blood kin.



Al-Miswar ibn Makhrama:

'Alī ibn Abī Ṭālib proposed marriage to the daughter of Abū Jahl after having already married Fāṭima, the daughter of the Prophet ﷺ. When Fāṭima heard of this, she went to the Prophet ﷺ and said, 'Your people are saying that you do not grow angry for the sake of your daughters! 'Alī is to marry the daughter of Abū Jahl.' The Prophet stood, testified to Allah's Oneness, and then said, '**I gave one of my daughters in marriage to Abū al-Āṣ ibn al-Rabī, who gave me his word, and was true to it. Fāṭima bint Muḥammad is a morsel of me, and I hate for anyone to cause her strife. By Allah, the daughter of the Messenger of Allah can never be joined with the daughter of the enemy of Allah in marriage to one man.**' So 'Alī annulled the proposal.

The same report was conveyed to me by: Abū Ma'n al-Raqāshī - Wahb (ibn Jarīr) - his father - al-Nu'mān (ibn Rāshid) - al-Zuhrī - and so on.
(see above for commentary)



'Ā'isha narrates:

The Messenger of Allah ﷺ called Fāṭima, his daughter, and whispered to

her, whereupon she wept. He then whispered to her again, and she laughed. 'Ā'isha said: 'I asked Fāṭima what the Messenger of Allah ﷺ has whispered to her to make her first weep and then laugh, and she replied: "He whispered to me that he would soon die, so I wept; then he whispered to me that I would be the first of his Family to follow him, so I laughed."

Commentary

'He whispered to me that I would be the first of his Family to follow him.' This is a clear miracle of his ﷺ. Indeed, it is two miracles: the first is that he foretold that she would outlive him, and the second is that he foretold that she would be the first of his family to meet him – and this is indeed what happened. She laughed because of how soon she would be following him ﷺ; this shows how she preferred the Hereafter, and was happy to go there and leave this world behind her.



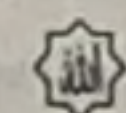
Masrūq narrates:

'Ā'isha said, 'All the wives of the Prophet ﷺ were with him, not a single one absent, when Fāṭima came walking along, her gait just like that of the Messenger of Allah ﷺ. When he saw her, he said, "Welcome, my daughter!" He bade her sit down at his right, or his left, and then he whispered something to her which made her weep copiously. When he saw her grief, he whispered to her a second time, and she laughed. I said to her, "The Messenger of Allah ﷺ chose you, out of all his womenfolk, to hear his secret, and you wept?" When the Messenger of Allah ﷺ stood and left, I asked her, "Tell me what the Messenger of Allah ﷺ said to you." She replied, "I would never divulge the Messenger of Allah's ﷺ secret." After he had passed away, I said to her, "I ask you in the name of the right I have over you, what did the Messenger of Allah ﷺ say to you?" She replied, "Now I can comply. The first time he whispered to me, he said: 'Jibrīl used to review the Qur'ān with me once (or "twice") a year, and this year he has done it twice. I deem that my time is near. Be mindful of Allah, then, and be patient, for I am a fine one to go before you.' So I wept as you saw, and when he saw my grief he whispered to me again, saying: 'O Fāṭima, are you not content to be the leader of the believing women', or 'the leader of the women of this community?' So I laughed, as you saw.'"

Commentary

'Jibrīl used to review the Qur'ān with me once [or 'twice'] a year.' This is how it is in this narration and the words 'or twice' express the doubt of some of the narrators. The correct position is that they should be removed, as is the case in all the other narrations.

'I deem that my time is near. Be mindful of Allah, then, and be patient, for I am a fine one to go before you.' That is, I go ahead of you now, but you will come after me.



Masrūq narrates:

'Ā'isha said, 'The womenfolk of the Prophet ﷺ all gathered, not a single one of them absent; and then Fāṭima came walking along, her gait just like that of the Messenger of Allah ﷺ. "Welcome, my daughter!" he said, and bade her sit down at his right, or his left. He then whispered something to her, and Fāṭima wept. He then whispered to her again, and she laughed. I said to her, "Why do you weep?" She answered, "I would not divulge the secret of the Messenger of Allah ﷺ." "Never have I seen joy so close to grief!" I said. When she wept, I said to her, "Did the Messenger of Allah ﷺ single you out to hear his words alone, out of all of us, and yet you wept?" I asked her [again] why she wept, and she answered, "I would not divulge the secret of the Messenger of Allah ﷺ." After he had passed away, I asked her again, and she said, "He told me: 'Jibrīl used to review the Qur'ān with me once a year, and this year he has done it twice. I deem that my time is near; and you will be the first of my Family to follow me, and I am a fine one to go before you.' At this, I wept. Then he whispered to me again, saying: 'Are you not content to be the leader of the believing women', or 'the leader of the women of this community?' At this, I laughed.'" (see above for commentary)

THE INJURIES THE PROPHET ﷺ RECEIVED AT UḤUD²⁴⁶
[THE BRAVERY OF AND THE ROLE OF LADY FĀṬIMA IN NURSING HIM)]

Hammām heard Abū Hurayra ﷺ say:

The Messenger of Allah ﷺ said, 'The wrath of Allah is severe upon those who have done this to His Prophet', and he pointed to his tooth.

²⁴⁶ *Faḥḥ al-Bārī*, vol. 7, The Book of Expeditions.

'The wrath of Allah is severe upon a man whom the Messenger of Allah ﷺ slays in Allah's cause.'²⁴⁷

Ibn 'Abbās ﷺ said, "The wrath of Allah is severe upon him whom the Messenger of Allah ﷺ slew in Allah's cause. The wrath of Allah is severe upon those who bloodied the face of Allah's Prophet ﷺ."²⁴⁸

Sahl ibn Sa'd was asked about the Messenger of Allah's ﷺ injuries, and replied, 'By Allah, I know who washed the Messenger of Allah's ﷺ wound, and who poured the water, and with what he was treated. Fāṭima (upon her be peace), the daughter of the Messenger of Allah ﷺ washed him, and 'Alī poured the water from a shield. When Fāṭima saw that the water was only making the wound bleed more, she cut a piece of straw, burned it and applied it to the wound, and the bleeding stopped. On that day his tooth was broken and his face wounded, and his helmet was smashed on his head.'²⁴⁹

Ibn 'Abbās said, "The wrath of Allah is severe upon anyone a Prophet slays, and the wrath of Allah is severe upon those who bloodied the face of the Messenger of Allah"²⁵⁰ ﷺ.'

Commentary

'Chapter: The Injuries the Prophet ﷺ Received At Uḥud.' This was touched upon earlier in the chapter 'Allah's Words (no part of the matter is yours).' The sum of all the reports is that his face was split, his tooth broken, his cheek and lower lip wounded on the inside, his shoulder broken by Ibn Qamī'a's blow, and his knee scratched. 'Abd al-Razzāq narrated on the authority of Ma'mar that al-Zuhrī said, 'The Prophet's ﷺ face was hit with a sword seventy times on that day, and Allah protected him from the evil of every one.' This is a strong *mursal* narration. By 'seventy times', he could have been speaking literally or metaphorically to mean 'many times.'

The wrath of Allah is severe upon a man whom the Messenger of Allah ﷺ slays in Allah's cause: Sa'īd ibn Manṣūr adds in the *mursal* narration of 'Ikrima: 'whom the Messenger of Allah slays with his hand.' Ibn 'Ā'idh narrated it via al-Awzā'i with: 'We have been told that when the Messenger of Allah ﷺ was wounded on the day of Uḥud, he took something and used it to staunch his

247 *ḥadīth* 4073.

248 *ḥadīth* 4074.

249 *ḥadīth* 4075.

250 *ḥadīth* 4076.

bleeding, and said, "If any of it had touched the ground, punishment would have been loosed upon you from Heaven." Then he said, "O Allah, forgive my people, for they know not."

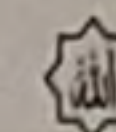
The second *ḥadīth*, i.e. that of Ibn 'Abbās means the same as the first one; the author cited it with two paths on the authority of Ibn Jurayj. Here it is given before the *ḥadīth* of Sahl ibn Sa'd and after it; perhaps it has been rearranged. 'bloodied the face' - that is, wounded it so that it bled.

Note: The *ḥadīths* of Abū Hurayra and Ibn 'Abbās are classed as *mursal* narrations of Companions, because neither of them were present at the battle. It seems they either heard about it from someone who was there, or from the Prophet ﷺ himself.

Moving on to the third *ḥadīth*, Ya'qūb is Ibn 'Abd al-Raḥmān al-Iskandarī.

When Fāṭima saw: that is, Fāṭima the daughter of the Messenger of Allah ﷺ. Sa'īd ibn 'Abd al-Raḥmān's narration on the authority of Abū Ḥāzim, cited by al-Ṭabarānī, explains why Fāṭima went to Uḥud in the first place. Its wording is: 'On the day of Uḥud when the idolaters departed, the women went out to the Companions to help them, and Fāṭima was one of those who went out. When she saw the Prophet ﷺ, she embraced him and began to wash his wounds with water, which made the bleeding worse. When she saw this, she took some straw, burned it with fire and pressed it to the wound so it stuck there, and the bleeding stopped.' He also narrated via Zuhayr ibn Muḥammad on the authority of Abū Ḥāzim: 'She burned some straw until it was ash, and then took the ashes and applied them to the wound until the bleeding stopped.' At the end of the *ḥadīth*, he said, 'Then he said on that day, "Allah's wrath is severe upon those who bloodied the face of His Messenger." Then he remained silent for a while and then said, "O Allah, forgive my people, for they know not."' Ibn 'Ā'idh said, 'Al-Walid ibn Muslim informed us that 'Abd al-Raḥmān ibn Yazīd ibn Jābir told him that the one who threw the rock at the Messenger of Allah ﷺ at Uḥud and wounded his face said, "Take it from me. I am Ibn Qamī'a." He replied, "May Allah disgrace you [*aqma'ak*]." The man went home to his family, and then went out to his flock, and took them up to the top of a mountain. As he was standing among them, one of the rams charged him and butted him so forcefully that he was flung from the edge, and his body was smashed to pieces by the fall.'

The *ḥadīth* shows that it is permitted to have medical treatment, and that it is possible for the Prophets to be stricken by worldly misfortunes such as injury, pain and sickness, so that their reward may be increased and their ranks raised, and so that they can be models of patience in adversity for their followers. The final victory shall be for the righteous.



HADITHS ABOUT THE MARRIAGE OF FĀṬĪMA

Ibn Mandah said in *al-Ma'rifa*, "Alī married Fāṭima in Madina one year after the Emigration and took her home to consummate the marriage around a year later. She bore him al-Ḥasan, al-Ḥusayn, Muḥassin, Umm Kulthūm al-Kubrā and Zaynab al-Kubrā."

Ibn Sa'd narrated in his *Ṭabaqāt* with a *mursal* chain: "Alī married Fāṭima in the month of Rajab, five months after the Prophet came to Madina, and consummated the marriage after he returned from Badr. Fāṭima was eighteen years old at the time."²⁵¹

Others said that 'Alī married her after the Battle of Uḥud and that she was fifteen and a half years old at the time.²⁵²

Al-Bayhaqī narrated in *al-Dalā'il* that 'Alī said:

Fāṭima's hand was requested from the Messenger of Allah ﷺ. A freedwoman of mine said to me, 'Do you know that someone requested Fāṭima's hand from the Messenger of Allah ﷺ?' I said no. She said, 'They did. Why do you not go to the Messenger of Allah ﷺ, so that he can marry her to you?' I said, 'Do I have anything to offer as dowry?' She said, 'If you go to the Messenger of Allah ﷺ, he will accept you.' By Allah, she continued to encourage me until I finally went to the Messenger of Allah ﷺ. Now the Messenger of Allah ﷺ was an awe-inspiring figure, and when I sat there before him, I was completely dumbstruck. By Allah, I could not speak at all. The Messenger of Allah ﷺ said to me, "What brings you here? Do you need something?" I was silent. He ﷺ said, "What brings you here? Do you need something?" I was silent. He ﷺ said, "Perhaps you have come to ask for Fāṭima's hand?" I said, 'Yes.' He ﷺ said, "Do you have anything to offer for her dowry?" I said, "No, by Allah, O Messenger of Allah." He ﷺ said, "What about the coat of armour I gave you?" By the One in whose hand 'Alī resides, it was a *Ḥuṭamiyya*²⁵³ coat of armour, [worth no more than four dirhams. I said that I had it,]²⁵⁴ and he ﷺ said, "Then I will marry her to you. Go and fetch it, and give it to her as her dowry."²⁵⁵ This was the dowry of Fāṭima, the daughter of the Messenger of Allah ﷺ.

251 *Ṭabaqāt* (8/22), *Ḥilyat al-Awliyā'* (2/39,43), *Siyar A'lām al-Nubalā'* (2/119)

252 *Al-Istī'āb* (4/1893), *Siyar* (2/119), *Fath al-Bārī* (6/199), *Umdat al-Qārī* (3/174)

253 So called because it was made by the craftsmen of the Ḥuṭama clan, who were known for making good armour [tn]

254 What is between the brackets is omitted in the Indian manuscript, and restored here from the cited source, *Dalā'il al-Nubuwwa* (3/160).

255 Al-Bayhaqī (*Dalā'il* 3/160).

Al-Bazzār narrated with a sound chain of transmission that Burayda said:

Some people said to 'Alī ﷺ, 'Why do you not ask for the hand of Fāṭima, the daughter of the Messenger of Allah ﷺ?' So he went to the Prophet ﷺ, who said, 'What do you need, 'Alī?' He said, 'I heard mention of Fāṭima, the daughter of the Messenger of Allah ﷺ.' He said, 'Welcome, your home and family is here,'²⁵⁶ and said no more. 'Alī ﷺ went out to those people, who were waiting outside. They said, 'What news?' He said, 'I do not know; he only said to me, "Welcome, your home and family is here." They said, "That is enough from the Messenger of Allah ﷺ; he offered his family and his home to you.'

After he had married her, he ﷺ said, 'O 'Alī, a groom must have a wedding feast.' Sa'd said, 'I have a sheep,' and some of the Helpers gathered some barley. On the night of the consummation, he said, 'O 'Alī, do not do anything before meeting me first.' Then the Prophet ﷺ called for some water and performed ablutions with it, and then poured it over 'Alī ﷺ and said, 'O Allah, bless them and bless their progeny.'²⁵⁷

Abū Dāwūd narrated via 'Ikrima that Ibn 'Abbās said, 'When 'Alī married Fāṭima, the Messenger of Allah ﷺ said to him, "Give her something." He said, "I do not have anything." He said, "Where is your *Ḥuṭamiyya* coat of armour?"²⁵⁸

Ibn Sa'd narrated this in a *mursal* form also on the authority of 'Ikrima, adding: 'So he gave it to her as her dowry; it was worth four hundred dirhams.'²⁵⁹

Ibn Sa'd narrated on the authority of 'Ilbā' ibn Aḥmad al-Yashkurī: 'Alī married Fāṭima and sold a camel of his for four hundred and eighty dirhams. The Prophet ﷺ said, "Spend two thirds on perfume, one third on clothing."²⁶⁰

He also narrated that Ḥujr ibn 'Anbas, who was alive in the days of pre-Islamic pagan ignorance, said, 'Abū Bakr and 'Umar asked for Fāṭima's hand, but the Prophet ﷺ said, "She is yours, 'Alī, for I am not a liar." He said this because he had already promised her to 'Alī before Abū Bakr and 'Umar proposed.²⁶¹

He also narrated that 'Aṭā' said, "Alī asked for Fāṭima's hand, and the Messenger

256 This is an interpretative translation of the phrase '*marḥaban wa ablan*'. [tn]

257 Al-Bazzār, *Musnad* (2/145). Al-Bayhaqī also narrated it in *al-Sunan al-Kubrā* (6/72) with a different wording.

258 *Sunan*, no. 2125; It is also narrated by al-Nasā'ī (*Sunan*, no. 3376).

259 *Ṭabaqāt* 8/20, although it is given there as 'four dirhams'; al-Bayhaqī did narrate it in *al-Sunan al-Kubrā* (7/234) as 'four hundred dirhams', but added that the narration of Yūnus ibn Bukayr on the authority of Ibn Ishāq has 'four dirhams.'

260 *Ṭabaqāt*, 8/21

261 *Ṭabaqāt*, 8/19

of Allah ﷺ said to her, "Alī has spoken of you." She was silent, so he married her to him.²⁶²

He also narrated that 'Ikrima said:

When the Messenger of Allah ﷺ gave Fāṭima in marriage to 'Alī, among the gifts she received were a bed of palm leaves, a leather pillow and a waterskin. He said to 'Alī, 'When you go to her, do not approach her until after I have come to you.' The custom of the Jews was to delay a man from going to his wife. When he came to her, he sat for a while in the corner of the house. Then the Messenger of Allah ﷺ came and asked for some water, which was brought forth. He rinsed his mouth into it and dipped his hands into it, and then summoned 'Alī and sprinkled some of the water on his [shoulders,]²⁶³ chest and forearms. Then he summoned Fāṭima, who came over trembling in her gown out of shyness of the Messenger of Allah ﷺ. He did the same to her, and then said to her, 'O Fāṭima, I did not stop short of marrying you to the best of my family.'²⁶⁴

He narrated a similar version with a complete chain via Sa'īd ibn al-Musayyib on the authority of Umm Ayman.²⁶⁵

Ibn Mājah narrated that 'Alī said, "The daughter of the Messenger of Allah ﷺ was given to me, and on that night all we had for a bed was a sheepskin."²⁶⁶

Ibn Sa'd narrated it with the wording: 'I married Fāṭima, and all I or she had was a sheepskin. We would sleep on it by night and use it as the camel's feedbag by day. Neither I nor she had any other servant.'²⁶⁷

Al-Bazzār narrated that Jābir said, 'We attended the wedding of 'Alī and Fāṭima and we never saw a finer wedding. We spread out palm fibres on the bed and brought some dates and raisins, and ate. On their wedding-night, their bed was a sheepskin.'²⁶⁸

Ibn Sa'd narrated that Asmā' said, 'I prepared Fāṭima for 'Alī. All they had to line their bed and pillow were palm fibres. 'Alī held a wedding-feast for Fāṭima and there was no feast at that time finer than his. He pawned his armour to a Jew for a half a camel-load of oats.'²⁶⁹

262 *Ṭabaqāt*, 8/20

263 The Indian manuscript has 'shoulder', and the correction is from the *Ṭabaqāt*.

264 *Ṭabaqāt*, 8/22

265 *Ṭabaqāt*, 8/23

266 *Sunan*, no. 4154

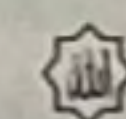
267 *Ṭabaqāt*, 8/22

268 *Kashf al-Astār* 2/153, no. 1408

269 *Ṭabaqāt*, 8/23

He also narrated that a nephew of the Helpers said, 'My grandmother told me that she was with the women who brought Fāṭima to 'Alī. She wore two garments and two bracelets of silver, coloured with saffron. We entered 'Alī's house, and there was a sheepskin, a pillow stuffed with palm fibres, a waterskin, a bran sifter, a pot and a jug.'²⁷⁰

Imām Aḥmad narrated in *al-Zuhd* that 'Alī said, 'The Messenger of Allah ﷺ gave Fāṭima ﷺ a blanket, a waterskin and a leather pillow stuffed with palm fibres.'²⁷¹ He also narrated that 'Alī said, 'All we had was a sheepskin. We would sleep on one side and Fāṭima would make dough on the other.'²⁷²



'ALĪ NOT ALLOWED TO MARRY AGAIN
DURING THE LIFETIME OF FĀṬIMA

Ibn Abī Mulayka narrates:

Al-Miswar ibn Makhrama said, 'I heard the Messenger of Allah ﷺ say, "The Banū Hishām ibn al-Mughīra have asked me to give them 'Alī in marriage.'²⁷³ No, I shall not give them leave unless 'Alī ibn Abī Ṭālib wishes to divorce my daughter. Fāṭima is a part of me. What hurts her hurts me.'" Abū al-Walīd said that if al-Miswar ibn Makhrama did indeed hear this, he would have been only eight years old at the time.

'Abd Allāh ibn 'Ubaydallāh ibn Abī Mulayka narrates:

Al-Miswar ibn Makhrama said, 'I heard the Messenger of Allah ﷺ say, "Fāṭima is a part of me. What hurts her hurts me, and what disquiets her disquiets me."

'Abd Allāh ibn 'Ubaydallāh ibn Abī Mulayka narrates:

Al-Miswar ibn Makhrama said, 'I heard the Messenger of Allah ﷺ say, "The Banū Hishām ibn al-Mughīra have asked me to give them leave to marry their daughter to 'Alī ibn Abī Ṭālib. No, I shall not give them leave, once more I shall not give them leave and once more I shall not give them leave, unless 'Alī ibn Abī Ṭālib wishes to divorce my daughter and marry

270 *Ṭabaqāt*, 8/24

271 *Al-Zuhd*, p. 13/ also in *al-Musnad*, no. 643 and no. 715

272 *Al-Zuhd*, p. 28. This is also narrated in a similar form by Ibn Sa'd, *Ṭabaqāt*, 8/23.

273 To Abū Jahl's daughter. [tn]

theirs! For she is a part of me. What disquiets her disquiets me, and what hurts her hurts me.”

Al-Miswar ibn Makhrama narrates:

The Messenger of Allah ﷺ said, ‘Fāṭima is a part of me. What hurts her hurts me, and what angers her angers me.’

‘Amr ibn Dīnār:

The Prophet ﷺ heard that ‘Alī had proposed marriage to the daughter of Abū Jahl, and said, ‘The daughter of the enemy of Allah cannot be joined together in the same household as the daughter of the Messenger of Allah ﷺ.’

Al-Miswar ibn Makhrama narrates:

‘Alī ibn Abī Ṭālib proposed marriage to the daughter of Abū Jahl after having married Fāṭima, the daughter of the Prophet ﷺ. When Fāṭima heard of this, she went to the Prophet ﷺ and said, ‘Your people are saying that you do not grow angry for the sake of your daughters! ‘Alī wants to marry the daughter of Abū Jahl.’ The Prophet went forth and addressed the people, testifying to Allah’s Oneness and then saying,²⁷⁴ ‘I gave one of my daughters in marriage to Abū al-‘Āṣ ibn al-Rabī‘ and he assured me of something and proved true to his word.’²⁷⁵ Fāṭima bint Muḥammad ﷺ is a part of me, and I hate for anyone to cause her strife. By Allah, the daughter of the Messenger of Allah ﷺ can never be joined together with the daughter of the enemy of Allah in marriage to one man.’

Al-Miswar ibn Makhrama narrates:

‘Alī ibn Abī Ṭālib proposed marriage to the daughter of Abū Jahl and promised to marry her. Fāṭima went to her father ﷺ and said, ‘Your people are saying that you do not grow angry for the sake of your daughters! ‘Alī has proposed marriage to the daughter of Abū Jahl.’ The Prophet ﷺ stood and

²⁷⁴ The narrator, al-Miswar, notes that he heard the Prophet’s words here. [tn]

²⁷⁵ According to Imam Ibn Ḥajar Al-‘Asqalānī, this may mean that Abū al-‘Āṣ promised not to marry another woman while married to Zaynab. (*Fath al-Bārī*, v.7.p.86, Beirut: Dār Al-Mārifā, 1379/1959) [tn]

gave a sermon, first praising and lauding Allah and then saying: ‘Fāṭima is a part of me, and I hate for anyone to cause her strife.’ He then spoke of Abū al-‘Āṣ ibn al-Rabī‘ and praised him highly, and then said, ‘The daughter of the Messenger of Allah ﷺ must not be joined together with the daughter of the enemy of Allah.’ So ‘Alī called off the marriage.

Aḥmad ibn Muḥammad ibn Yaḥyā ibn Sa‘īd al-Qaṭṭān – his father:

I asked ‘Abd Allāh ibn Dāwūd about the Prophet’s ﷺ words “I shall not give leave unless ‘Alī wishes to divorce my daughter and marry theirs.” Ibn Dāwūd said, “Allah forbade ‘Alī ﷺ from taking a second wife alongside Fāṭima as long as she lived, for He said, **«Whatever the Messenger gives you, take, and whatever he forbids you, give»** [59:7]. Since the Prophet ﷺ said ‘I shall not give leave’, this means that ‘Alī ﷺ was not permitted to take a second wife alongside Fāṭima without the permission of the Messenger of Allah ﷺ.”

[Same chain of transmission as above]

I also heard ‘Umar ibn Dāwūd, who was truly a noble man, say, “When the Prophet ﷺ said ‘Fāṭima is a part of me. What disquiets her disquiets me, and what hurts her hurts me’, Allah forbade ‘Alī from taking a second wife alongside Fāṭima ﷺ and thereby hurting the Messenger of Allah ﷺ, for Allah ﷻ says: **«It is not for you to hurt Allah’s Messenger»** [33:53].”

THE PROPHET MARRIED HIS DAUGHTER TO THE BEST OF PEOPLE

‘Alī ﷺ narrates:

When the Messenger of Allah ﷺ gave Fāṭima ﷺ in marriage to ‘Alī ﷺ, he called for some water, took a sip and then discharged it back into the vessel. Then he sprinkled it on ‘Alī’s chest and shoulders and recited **«Say: Allah is One»** and the *mu‘awwidhatayn*²⁷⁶ over him for protection. He then called Fāṭima, who approached shyly, and said to her, ‘I did not hesitate to give you in marriage to the best of my people.’

‘ALĪ SELLING HIS ARMOUR

TO MAKE ARRANGEMENTS FOR HIS MARRIAGE

‘Alī ﷺ said, ‘When I married Fāṭima ﷺ I said, “O Messenger of Allah, shall I sell my horse or my armour?” He said, “Sell the armour.”’ So he sold it for

²⁷⁶ i.e. Sūras 113 and 114. [tn]

twelve *uqiyya*,²⁷⁷ and this was Fāṭima's bridal gift²⁷⁸ . The wording is that of Muḥammad ibn Hārūn.

ʿAbd Allāh ibn Sulaymān ibn al-Ashʿath – Naṣr ibn ʿAlī – Sufyān – Ibn Abī Najīh – his father – a man:

On the pulpit in Kufa, ʿAlī . said, 'I wanted to ask the Messenger of Allah . for his daughter's hand in marriage, and then I remembered that I had nothing. Then I remembered his kindness and his love of family, so I asked for her hand. He said to me, "Do you have anything?" I said that I did not. He said, "Where is your *Huṭamiyya* suit of armour, which I gave you on such-and-such day?" I told him that I had it, so he said, "Give it to her." I gave it to her, and the Messenger of Allah . married us. The Messenger of Allah . came to me later while I had a garment or blanket over me, so I gathered it together. "Stay as you are", he said. "O Messenger of Allah," I said, "am I more beloved to you, or is she?" He replied, "She is more beloved to me than you, and you are dearer to me than her."

ʿAlī . said, 'I wanted to ask the Messenger of Allah . for his daughter's hand in marriage, but I said, "By Allah, I have nothing at all." Then I remembered his kindness and his love of family, so I asked for her hand. He said to me, "Do you have anything?" I said that I did not. He said, "Where is your *Huṭamiyya* suit of armour, which I gave you on such-and-such day?" I told him that I had it, so he said, "Bring it to me", and he gave it to her.'

ʿIkrima narrates:

'Alī married Fāṭima . for a bridal gift of a suit of armour.

ʿIkrima narrates:

When ʿAlī . married Fāṭima, he said, 'O Messenger of Allah, make me your son-in-law.' The Messenger of Allah . said, 'Give her something. Where is your *Huṭamiyya* armour?' He said that he had it, so the Prophet . said, 'Give it to her.'

Ibn ʿAbbās narrates:

'Alī . said, 'When I married Fāṭima, I said to the Messenger of Allah

., "O Messenger of Allah, make me your son-in-law." He said, "Give her something." I said that I had nothing. He replied, "Then where is your *Huṭamiyya* armour?" I said that I had it. He then said, "Then give it to her."

Ibn ʿAbbās narrates:

When the Prophet . gave Fāṭima in marriage to ʿAlī ., he said, 'Where is your *Huṭamiyya* armour?'

ʿIkrima narrates:

When the Prophet . gave Fāṭima . in marriage, he said, 'I did not hesitate to marry you to the most beloved of my people to me.'

Ibn Burayda – his father narrates:

Abū Bakr . asked the Prophet . for Fāṭima's hand in marriage, to which he replied, 'Wait and see what has been decreed for her.' ʿUmar . then asked for her hand, and he answered, 'Wait and see what has been decreed for her.' ʿAlī . then asked for her hand, and he . gave her in marriage to him.

DIVINE INSTRUCTIONS FOR THE MARRIAGE OF ʿALĪ TO FĀṬIMA

Al-A'mash – ʿAbāya – Abū Ayyūb al-Anṣārī:

The Messenger of Allah . said to ʿAlī .: 'I was commanded by Heaven to arrange your marriage.'²⁷⁹

²⁷⁹ This is in line with everything the Prophet ever did

²⁷⁷ One *uqiyya* is equivalent to forty dirhams. [tn]

²⁷⁸ *Ar. mabr*, as well as *ṣadāq*, which is the money or property a husband must pay a woman in order to marry her. [tn]

PART FOUR

The Virtues of 'Alī ibn Abī Ṭālib ﷺ

BRIEF INTRODUCTION TO PART FOUR

THIS SECTION deals with the cousin and son-in-law of the Prophet ﷺ, the fourth Rightly Guided Caliph, one of the ten promised the Garden, 'Alī ibn Abī Ṭālib.

In many ways the turbulence experienced during the time of Sayyidunā 'Alī's Caliphate would have reverberations till the present time.

One thing that becomes immediately clear is, as Imam Aḥmad ibn Ḥanbal has stated, the sheer number of reported virtues of 'Alī ibn Abī Ṭālib is overwhelming. From the pages that follow you will see how much 'Alī ibn Abī Ṭālib meant to the Prophet ﷺ who was to give his beloved daughter's hand in marriage to him. The grandeur of 'Alī's character shines through and having spent nearly his entire life with the Prophet ﷺ he was tried with many tribulations – all of which he persevered and triumphed over.

The section starts with a brief biography of Sayyidunā 'Alī and is followed by a dictionary definition of the very important term '*mawlā*', which features in a good number of narrations. It has been included to give the reader a broader appreciation of the praise the Prophet ﷺ was lavishing on him.

Imam al-Nasā'ī's brilliant work *Khaṣā'is Imām 'Alī* is translated in full using the edition prepared by Sheikh 'Alī Aḥmad 'Abd al-Aal al-Tahtawi and published by Dar al-Kutub al-Ilmiyah, 2005, Beirut. and it is followed by the chapters of 'virtue' from al-Bukhārī and Muslim with Ibn Ḥajar and Imam al-Nawawī's commentaries.

For further emphasis the section on the event in Ghadīr Khumm has been taken from Ibn Kathīr's *al-Bidāya wa al-Nihāya*, this important event is looked at from these great *ḥadīth* scholars – leaving no doubts as to what the Sunni position on this is.

BIOGRAPHY OF IMĀM 'ALĪ ﷺ

Imām al-Nasā'ī did not write any introduction for his book, but simply began it by listing the unique distinctions of Imām 'Alī without preceding this with any kind of opening statement or introduction. This may have been because he was more concerned with mentioning the distinctions, and desired to present them to those people who were unaware of them. By way of offering an introduction to the book, let us have a short look at the life of Imām 'Alī ﷺ, covering his blessed lineage and some of his virtues.

HIS LINEAGE, BIRTH AND HIS EMBRACE OF ISLAM

He is Imām 'Alī ibn Abī Ṭālib ibn 'Abd al-Muṭṭalib ibn Hāshim ibn 'Abdu Manāf ibn Quṣayy ibn Kilāb. Abū Ṭālib's name was 'Abdu Manāf. 'Alī's nickname was Abū al-Ḥasan. He was the son of the Prophet's ﷺ uncle and his son-in-law, being married to his daughter Fāṭima, the lady of the women of the world. He was the first descendent of Hāshim to be born to two descendants of Hāshim, his mother being Fāṭima bint Asad ibn Hāshim ibn 'Abdu Manāf.

There are numerous reports regarding the year of his birth with many reliable authorities quoting it to have been 10 years before revelation started. It is also reported that one of the unique distinctions of Imam 'Alī ibn Abī Ṭālib is that he was the first of Banu Hāshim to have been born inside the Ka'ba.²⁸⁰ According to Imam al-Hakim in his *al-Mustadrak* 'the reports that 'Alī was born inside the Ka'ba are *mutawatir* (reported by so many people that it would be impossible for them to have agreed on an untruth).²⁸¹

He was the first Caliph from the Banū Hāshim. Many scholars consider him to be the first person to enter Islam.

He emigrated to Madina after sleeping in the Prophet's ﷺ place on the night of his Emigration, thereby exposing himself to risk of being murdered. Thus he was the first man to offer his life for the sake of Islam.

He was present at Badr, Uḥud, the Battle of the Trench, the Pledge of Ridwān and all the Prophet's ﷺ campaigns apart from Tabūk, because the Prophet ﷺ left him to look after his family in Madina. In every battle in which he fought, he was sorely tested and proved his worth. The Prophet ﷺ said to him, 'You are my brother in this life and the next.'

²⁸⁰ See al-Fākihī's *Akbbār Makkah* annotated by Abdul Malik ibn Duḥaysh – Dr Ali M Sallabi (Dar-us-Salam Publications), 1:53 and 1:630.

²⁸¹ See *Alī ibn Abī Ṭālib* vol.1 p53 by Sallabi, Dr. 'Alī M, Dar-us-Salam Publications.

HIS KNOWLEDGE AND VIRTUE

He narrated many *ḥadīths* from the Prophet ﷺ, which were transmitted from him by his sons al-Ḥasan, al-Ḥusayn, Muḥammad and 'Umar, as well as many other Companions and Followers.

One narration about his knowledge is what the Prophet ﷺ said, as reported by Ibn 'Abbās ؓ: 'I am the city of knowledge, and 'Alī is its gate; whoever wants knowledge should go to it through its door.'

'Abd al-Malik ibn Abū Sulaymān is reported to have said, 'I said to 'Aṭā', "Were any of the Companions of Muḥammad ﷺ more knowledgeable than 'Alī?" He replied, "By Allah, I do not know of any that were."

It is reported that Sa'īd ibn al-Musayyib said, 'I seek refuge in Allah from any problem that Abū al-Ḥasan ['Alī] cannot solve.'

HIS ASCETICISM AND PIETY

Imām 'Alī ؓ was a man of piety, asceticism and humility, who was content with a little. The Prophet ﷺ attested to this when he said, 'O 'Alī, Allah ﷻ has adorned you with an adornment He loves more for His servants than any other: asceticism in this world. He has made you so that you take nothing from the world, and the world takes nothing from you. He has given you love for the poor, and chosen you as leader and them as followers. Glad tidings to those who love you and speak the truth about you! Woe unto those who hate you and lie about you!'

Abū Nu'aym narrated that Sufyān said, "Alī never placed a brick atop a brick, nor a reed atop a reed [to build a house], even when his income was being brought to him from Madina in a sack.' That is, he would give away all his income for the sake of Allah, and not keep any of it.

The examples of his asceticism and justness are too numerous to be recounted here.

HIS CALIPHATE AND ASSASSINATION

Imām 'Alī was appointed Caliph after the murder of 'Uthmān ؓ, by the agreement of the people of Badr, the people of Madina and the people of Makka. The people of Syria declined to pledge allegiance to him but instead remained with Mu'āwiya, and fought against him. The dispute between those who pledged allegiance to 'Alī and the people of Syria continued until the Kharijite sect plotted to assassinate 'Alī, Mu'āwiya and 'Amr ibn al-Āṣ, who supported Mu'āwiya. Mu'āwiya and 'Amr both survived, but 'Alī ibn Abī Ṭālib ؓ was killed by 'Abd al-Raḥmān ibn Muljam al-Murādī as he was on his way to the

dawn prayer in the Kufa mosque. At the moment of his death, he was calling to the people after the call to pray had been given, 'O people! It is time to pray.' The date was Friday, the 19th of Ramaḍān, 40 AH.

The Muslims were severely shocked at his passing, and wept sorely for him because of his virtue, his status, his knowledge, his piety, his reverence, his humility and his justness, and because of all the things that Ismā'īl ibn Muḥammad al-Himyārī said in his lament for him:

Ask Quraysh, if you do not know,

Who was the firmest of them in Islam,

The first to embrace it, the greatest in knowledge,

The purest in family and in children,

The most just of them, the most generous,

The most truthful in promises and pledges.

If they are honest with you, they will not neglect Abū al-Ḥasan,

For people of piety are never jealous.²⁸²

His virtues and feats were beyond counting, and the book we now present is rich with examples for those who seek them. All success is from Allah, and in Him we trust.



DEFINITION OF THE IMPORTANT TERM 'MAWLĀ'

In the narrations that follow about Imam 'Alī – a very important term used in many of the *ḥadīths* is *mawlā* translated as 'patron'. To allow a better understanding of this term and to appreciate the wider meanings that this term holds the following definition from Ibn Manẓūr's *Lisān al-'Arab* is presented:

Al-Farrā' said, 'The *mawālī* are a man's heirs and cousins. The words *walī* and *mawlā* mean the same in the Arabic language.' This can be seen in the words of the Messenger of Allah ﷺ, 'If a woman marries without the consent of her *mawlā*...', which some narrated as 'without the consent of her *walī*' because they mean the same thing.

Ibn Salām related that Yūnus said, 'The word *mawlā* has many meanings in the Arabic language. One is the *mawlā* in religious matters, which means

²⁸² We have relied, in this short biographical sketch, on the biography of 'Alī ibn Abī Ṭālib given in Ibn Athir's *Usd al-Ghāba*.

the same as *walī*, as in Allah's words: **«That is because Allah is the *mawlā* of those who have faith, while the unbelievers have no *mawlā*»** [47:11]. That is, they have no *walī*. Another example is found in the words of the Prophet ﷺ, 'Whoever I am a *mawlā* to, 'Alī is his *mawlā*' That is, his *walī*. There is also his ﷺ words, 'Muzayna, Juhayna, Aslam and Ghifār are the *mawālī* of Allah and His Messenger.' That is, his *awliyā*'. The word *mawlā* also means 'kinsman' [*aṣaba*], as in, **«I fear for my *mawālī* after me»** [19:5]. Al-Lihbī said, addressing the Umayyads, "Steady, our cousins! Steady, our *mawālī*! Go slowly, as you used to do." *Mawlā* also means "ally" [*ḥalīf*], i.e. one who joins you and is strengthened by you and protected by you. 'Amir al-Khaṣāfi said of the Banū Khaṣāfa, "They are the *mawlā*, even if they wrong us, and we gain strength through their company." Abū 'Ubayda said, "By *mawlā* [in the singular] he meant *mawālī* [in the plural], i.e. cousins. It is like Allah's words, **«Then He brings you out as a child»** [meaning 'children' in the plural]." *Mawlā* also means a freed slave who takes on your household name, which is why freedmen are called *mawālī*. Abū al-Haytham said, "The word *mawlā* has six meanings: [1] A *mawlā* is one's cousin, uncle, brother, son and all other kinsfolk. [2] A *mawlā* is a helper. [3] A *mawlā* is a patron [*walī*] who looks after your affairs. A person or people with a relationship of *walā*' [allegiance] are called *walī* and *awliyā*' because the word *walā*' is the gerund of the verb. [4] A *mawlā* of *muwālāh* is one who enters Islam through you, and swears allegiance to you. [5] A *mawlā* of *ni'ma* [favour] is one who frees his slave and thereby does him a favour. [6] The freed slave is also called *mawlā* because he becomes like your cousin and you are obliged to help him, and you inherit from him when he dies if he has no other heirs. These are the six meanings."

Al-Farrā' said of Allah's words, **«Allah does not forbid you from [befriending] those who do not fight you over religion...»**, "This refers to Khuzā'a, who had made a covenant with the Prophet ﷺ promising not to fight him or exile him; the Prophet ﷺ was therefore commanded to be good and loyal to them for as long as the covenant lasted. Then He said, **«Allah but forbids you from those who fought you over religion and exiled you from your homes and persisted in exiling you; [He forbids] that you *tawallā* them»**; that is, that you help them, referring to the people of Makka.' So here the verb *tawallā* means 'to be a helper', from *walī* and *mawlā*, both meaning 'helper.' It is related that the Prophet ﷺ said, 'Anyone who *tawallā* us, let him *tawallā* 'Alī'; that is, 'Anyone who helps us, let him help 'Alī.'

... [Ibn al-Athīr] said, "The word *mawlā* is used often in *ḥadīths*, and can

mean many things: lord, owner, master, provider of favour, one who frees a slave, helper, lover, follower, neighbour, cousin, ally, co-signer of pact, in-law, slave, freedman, and one who been given a favour. Most of these usages are found in *ḥadīths*, and the appropriate one should be inferred through the context of the individual *ḥadīth*. Anyone who undertakes [*walī*] a matter or does it can be called the *walī* or *mawlā* of that matter. The gerunds of these words can differ: *walāya* refers to kinship, help and freeing a slave; *wilāya* refers to leadership, allegiance and the one who is freed; *muwālāh* refers to one who becomes a member of a tribe by being their *mawlā*. The *ḥadīth* "Whoever I am a *mawlā* to, 'Alī is his *mawlā*" can be understood according to most of these meanings. Al-Shāfi'ī said, "It means the *walā*' of Islam, as in Allah's words **«That is because Allah is the *mawlā* of those who have faith, while the unbelievers have no *mawlā*»** [47:11]."

He continued, "There is also the occasion when 'Umar ﷺ said to 'Alī ﷺ, "You have become the *mawlā* of every believer"; that is, the *walī* of every believer. It is said that the circumstances behind this were that Usāma said to 'Alī ﷺ, "You are not my *mawlā*; my only *mawlā* is the Messenger of Allah ﷺ." Therefore he said, "Whoever I am a *mawlā* to, 'Alī is his *mawlā*" Anyone who assumes guardianship of a person's affair can be called his *walī*."

... A *walī* is a friend and a helper. Ibn al-A'rābī said, 'A *walī* is a loving follower.' Abū al-'Abbās said about the *ḥadīth*, 'Whoever I am a *mawlā* to, 'Alī is his *mawlā*', 'That is, anyone who loves me and seeks *muwālāh* with me should seek it with him.' *Muwālāh* is the opposite of *mu'ādāh* [enmity], and *walī* is the opposite of *'adū* [enemy]. The verb *tawallā* means 'to take a *walī*.' Allah says, **«...so that you become a *walī* to Satan»** [19:45]. Tha'lab said, 'Everyone who worships something other than Allah takes that thing as a *walī*.' Allah says, **«Allah is the *walī* of those who have faith»** [2:257]. Abū Ishāq said, 'Allah is their *walī* in that He provides them with arguments and guidance and establishes proof of the truth to them; He gives them further guidance on account of their faith, as He says, **«They who follow guidance, We increase in guidance»**. He is also their *walī* in that He helps them against their enemies and makes their religion ascendant over the religions of their opponents.' It is also said that He is their *walī* in that He undertakes [*yatawallā*] to reward them and recompense them for their good deeds.

Walā' means 'sovereignty', and *mawlā* means both 'sovereign' and 'slave.' ... *Mawlā* also means a friend or relative such as a cousin or the like. Ibn al-A'rābī said, 'A *mawlā* is a neighbour, ally, partner or nephew.' *Walī* means the same as *mawlā*. *Tawallā* means 'to take someone as a *walī*.'

Khaṣā'is Imam 'Alī
The Unique Distinctions
of Imam 'Alī ibn Abī Ṭālib ﷺ

by
Imam Aḥmad ibn Shu'ayb al-Nasā'ī

In the Name of Allah, the Compassionate, the Merciful

MAY THE blessings and peace of Allah be upon our master Muḥammad and his Family and Companions

The Unique Distinctions of the Commander of the Faithful 'Alī ibn Abī Ṭālib ﷺ, and How He Prayed Before the Rest of the People and Was The First of This Community to Pray

We have been informed by Abū 'Abd al-Raḥmān Aḥmad ibn Shu'ayb ibn 'Alī al-Nasā'ī, who was informed by:

1. Muḥammad ibn al-Muthannā – 'Abd al-Raḥmān (ibn Maḥdī) – Shu'ba – Salama ibn Kuhayl – Ḥabba al-'Uranī:

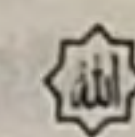
'Alī (Allah ennoble his countenance) said, 'I was the first person to pray with the Messenger of Allah ﷺ.'²⁸³

2. Muḥammad ibn al-Muthannā – 'Abd al-Raḥmān – Shu'ba – 'Amr ibn Murra – Abū Ḥamza:

Zayd ibn Arqam said, 'The first person to pray with the Messenger of Allah ﷺ was 'Alī.'²⁸⁴

²⁸³ Also narrated by Imam Aḥmad in his *Musnad (Aḥādīth 'Alī ibn Abī Ṭālib, vol. 1, p.141)* and Ibn Sa'd in *al-Ṭabaqāt al-Kubrā (vol.2, p. 565)*

²⁸⁴ Also narrated by Imam Aḥmad in his *Musnad (Aḥādīth Zayd ibn Arqam, vol. 4, p.368)* and al-Ṭabarānī in his *Mu'jam Al-Kabīr (vol. 5, p. 198)*



The Different Ways This Report Has Been Narrated from Shu'ba

3. Muḥammad ibn al-Muthannā – Muḥammad ibn Ja'far – Shu'ba – 'Amr ibn Murra – Abū Ḥamza:

Zayd ibn Arqam said: 'The first person to embrace Islam with the Messenger of Allah ﷺ was 'Alī ibn Abī Ṭālib.'²⁸⁵

4. 'Abdallāh ibn Sa'īd – Ibn Idrīs – Shu'ba – 'Amr ibn Murra – Abū Ḥamza:

Zayd ibn Arqam said, 'The first person to embrace Islam was 'Alī.'²⁸⁶

5. Ismā'īl ibn Mas'ūd – Khālīd (ibn al-Ḥārith) – Shu'ba – 'Amr ibn Murra – Abū Ḥamza, the freedman of the Helpers.²⁸⁷

Zayd ibn Arqam said, 'The first person to pray with the Messenger of Allah ﷺ was 'Alī.' On another occasion, he said, '...to embrace Islam was 'Alī.'

6. Muḥammad ibn 'Ubayd ibn Muḥammad al-Kūfī – Sa'īd ibn Khuthaym – Asad ibn 'Abdallāh al-Bajalī:

Yahyā ibn 'Afif said, 'In the time of the pre-Islamic pagan ignorance,²⁸⁸ I went to Makka and visited al-'Abbās ibn 'Abd al-Muṭṭalib. When the sun had risen high in the sky, I was looking towards the Ka'ba when a young man came along. He cast his gaze to the sky and then turned to face the qibla and stood there, facing it. A short while later, a boy came along and stood to his right, and then a moment later a woman came and stood behind them. The young man bowed, and the boy and the woman bowed. Then the young man rose, and the boy and the woman rose. Then the young

²⁸⁵ Also narrated by Imam Aḥmad in his *Musnad (Aḥādīth Zayd ibn Arqam, vol. 4, p.368)* and Ibn Sa'd in *(al-Ṭabaqāt al-Kubrā (vol.2, p. 565)*. See also Ibn Ṣalāh's *Muqaddima* p216 'The most scrupulous course is to say that the first free man to convert was Abū Bakr, the first boy or youth was 'Alī, the first woman was Khadija, the first client was Zayd and the first slave was Bilāl. Allah knows best.'

²⁸⁶ Imam Aḥmad in his *Musnad*.

²⁸⁷ Ar. *mawlā al-Anṣār*. [tn]

²⁸⁸ Ar. *al-Jābilyyab*. [tn]

man prostrated, and the boy and the woman prostrated. I said, "O 'Abbās, what a wonder!" "A wonder," he said. "Do you know who this young man is?" I said that I did not. He said, "It is Muḥammad ibn 'Abdallāh ibn 'Abd al-Muṭṭalib, my nephew. Do you know who this boy is?" I said I did not. He said, "It is 'Alī ibn Abī Ṭālib ibn 'Abd al-Muṭṭalib, my nephew. Do you know who this woman is?" I said I did not. He said, "It is Khadīja bint Khuwaylid, my nephew's wife. He has told me that his Lord, the Lord of the heavens and the earth, has entrusted him with this religion that he follows. By Allah, there is no one on the face of the earth who follows this religion except these three."²⁸⁹

7. Aḥmad ibn Sulaymān al-Rahāwī – 'Ubaydallāh ibn Mūsā – al-'Alā' ibn Ṣālih – al-Minhāl ibn 'Amr – 'Abbād ibn 'Abdallāh:

'Alī said, 'I am the slave of Allah and the brother of His Messenger ﷺ, and I am the greatest *ṣiddīq*, and only a liar shall say the same after me²⁹⁰; and I prayed seven years before the people did.'²⁹¹



289 Also narrated by Ibn al-Athīr in *Usd al-Ghāba* (vol. 4, p.48). Prayer (*Ṣalāh*) became obligatory during the Night of Ascension (*al-Isrā' wa al-Mi'rāj*) which took place a year before the Hijra. What prayer then does this refer to? This is a reference to the *salah* that is an obligation on all Prophets without the Divine command for others, so when the Prophet was performing this he would be joined voluntarily by his wife the Lady Khadīja and the young 'Alī ibn Abī Ṭālib. In the following narrations Imam 'Alī seems to allude to this immense honour and privilege – may Allah ennoble his countenance. [Pb]

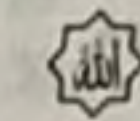
290 Imam 'Alī's mentioning this 'only a liar shall say the same after me' in no way negates the title of '*Ṣiddīq*' conferred upon Sayyidunā Abū Bakr by the Prophet after he confirmed his unconditional belief in the Night of Ascension. [Pb]

291 It has also been narrated by Ibn Mājah and al-Ḥākim, who declared it rigorously authentic. Al-Sindī explains 'seven years before the people' by stating, 'Perhaps what he meant was that he became Muslim as a small child and prayed at a young age while all of his contemporaries who became Muslim did not do so at the same age. Rather, the earliest age that any of his contemporaries became Muslim was seven years later. Thus, it is as if he prayed seven years before they did and they followed him in doing so by the same amount of time. He did not mean that he was a praying believer for seven years, and during that time no one else was a believer or praying and that only afterwards did they believe and pray.' He also states, 'Thus it is as if those who have judged it to be fabricated have done so due to its meaning not being readily apparent, not due to defects in its chain of transmission. Its meaning is clear in what we have mentioned.' (See *Ḥāshiyat al-Sindī 'alā Ibn Mājah*.)

'Alī's Worship

8. 'Alī ibn al-Mundhir al-Kūfī – Ibn Fuḍayl – al-Ajlaḥ – 'Abdallāh ibn Abī al-Hudhayl:

'Alī said, 'I know of no member of this community who worshipped Allah after its Prophet ﷺ but me. I worshipped Allah seven years before any of this community worshipped Him.'²⁹²



The Station of 'Alī Ibn Abī Ṭālib in the Sight of Allāh ﷻ

9. Hilāl ibn Bishr – Muḥammad ibn Khālid (ibn 'Athma) – Mūsā ibn Ya'qūb – Muhājir ibn Mismār – 'Ā'isha bint Sa'd – her father:

The Messenger of Allah ﷺ took hold of 'Alī's hand on the day of Juhfa²⁹³ and gave a sermon, praising and lauding Allah and then saying, 'O people, I am your patron!' They said, 'You speak the truth, O Messenger of Allah!' He then took 'Alī's hand and raised it, and said, 'This is my patron,²⁹⁴ and the one to act in my stead. Allah is the ally of all who ally with him, and the enemy of all who show enmity to him.'²⁹⁵

10. Zakariyyā ibn Yaḥyā – al-Ḥasan ibn Ḥammād – Mus'hir ibn 'Abdallāh – 'Isā ibn 'Umar – al-Suddī – Anas ibn Mālik:

The Prophet ﷺ had a bird with him, and said, 'O Allah, send me the most beloved of Your creatures to You, that he may eat this bird with me.' Abū Bakr came and he sent him away. Then 'Umar came and he sent him away. Then 'Alī came and he invited him in.'²⁹⁶

11. Qutayba ibn Sa'id and Hishām ibn 'Ammār – Ḥātim – Bukayr ibn Mismār – 'Āmir ibn Sa'd ibn Abī Waqqāṣ – his father:

292 Also narrated by Ibn al-Athīr in *Usd al-Ghāba* (vol. 4, p.93); The verifiers (*al-muḥaqqiqūn*) have said, Imam Aḥmad narrated in his *Musnad* (vol. 1, p. 99) on the authority of Abū Sa'id, the freed slave of Banū Hāshim, on the authority of Yaḥyā ibn Salama ibn Kuhayl. Al-Haythamī states in *Majma' al-Zawā'id* (vol. 9, p. 102) that it was also narrated by Abū Ya'lā, in a shorter form, al-Bazzār and al-Ṭabarānī in *al-Awsaṭ*, and its chain of transmission is good.

293 A reference to Ghadīr Khumm. Please see 'The Incident at Ghadīr Khumm' below.

294 See 'Definition of the Important Term *Mawlā'* above near the start of this section.

295 The author also narrates different versions of it below, at 94 and 95. [tn]

296 Also narrated by al-Tirmidhī (*Kitāb al-Manāqib*, vol. 5, p. 300), Ibn 'Asākir in his *Tārīkh*, (vol. 12, p. 125) and Abū Nu'aym in *Tārīkh Aṣṣabahān*, (vol. 1, p. 232).

Mu'āwiyā summoned²⁹⁷ Sa'd, and said, 'What stops you from reviling Abū Turāb [meaning 'Alī عليه السلام]?'²⁹⁸ He replied, 'It is that I remember three things the Messenger of Allah صلى الله عليه وسلم said to him and thus I will never revile him; for to have any one of them would be more beloved to me than fine red camels. I heard the Messenger of Allah صلى الله عليه وسلم say to him, when he had bade him stay behind at one of his campaigns and 'Alī had said to him, "O Messenger of Allah, will you leave me behind with the women and children?" to which the Messenger of Allah صلى الله عليه وسلم replied, "Are you not content to be unto me as Hārūn was unto Mūsā, except that there will be no prophethood after me?" I also heard him say on the day of Khaybar, "I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love." We all sorely aspired to it, and then he said, "Summon 'Alī for me." He came forward and his eyes were sore, so he²⁹⁹ spat in them³⁰⁰ and then gave him the banner. And when the verse was revealed – Hishām's narration adds **(God but wishes to remove impurities from you, O People of the House)** [33:33] – the Messenger of Allah صلى الله عليه وسلم called 'Alī, Fāṭima, al-Ḥasan and al-Ḥusayn and said, "O Allah, these are my Family."³⁰¹

12. Ḥaramī ibn Yūnus ibn Muḥammad – Abū Ghassān – 'Abd al-Salām – Mūsā al-Ṣaghīr – 'Abd al-Raḥmān ibn Sābiṭ:

Sa'd ibn Abī Waqqāṣ said, 'I was sitting with some people who began to speak ill of 'Alī ibn Abī Ṭālib عليه السلام, so I said that I had heard the Messenger of Allah صلى الله عليه وسلم say three things about him, any one of which I would love to have more than fine red camels. I heard him say, "He is unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me." I also heard him say, "I will give the banner tomorrow to a man who loves Allah and His Messenger and whom Allah and His Messenger love." I also heard him say, "Whoever I am a patron to, 'Alī is his patron."³⁰²

297 This could also be understood as 'appointed him as governor' (different narrations give *amara* and *ammara*). [tn]

298 See page 194 of the present work for Imam al-Nawawī's thorough explanation of this narration and how the Companions are to be exonerated of any blame in such instances. [Pb]

299 i.e. the Prophet صلى الله عليه وسلم. [tn]

300 i.e. to heal them. [tn]

301 Also narrated by Aḥmad in his *Musnad* (*Aḥādīth Sa'd ibn Abī Waqqāṣ*, vol. 1, p. 185) and Muslim in his *Ṣaḥīḥ* (*Kitāb al-Faḍā'il, Bāb Faḍā'il 'Alī*, vol. 5, p. 268 in *Sharḥ al-Nawawī*)

302 Also narrated Ibn Mājah in his *Sunan* (vol. 1, p. 45), and al-Suyūṭī in *al-Jāmi' al-Ṣaghīr* (vol. 2, p. 187), where he said that it was narrated by Aḥmad and Ibn Mājah, both of whom narrated it from the *ḥadīth* of al-Barā', as well as al-Tirmidhī, al-Nasā'ī, and by Ibn Kathīr in

13. Zakariyyā ibn Yaḥyā al-Sijistānī – Naṣr ibn 'Alī – 'Abdallāh ibn Dāwūd – 'Abd al-Wāḥid ibn Ayman – his father:

Sa'd said, 'The Messenger of Allah صلى الله عليه وسلم said, "I will give the banner tomorrow to a man who loves Allah and His Messenger and whom Allah and His Messenger love, and Allah will grant victory by his hand." All his Companions yearned for it, but he gave it to 'Alī.'³⁰³

14. Aḥmad ibn Sulaymān al-Rahāwī – 'Ubaydallāh – Ibn Abī Laylā – al-Ḥakam, and al-Minhāl – 'Abd al-Raḥmān ibn Abī Laylā – his father:

Abū Laylā said to 'Alī as he was walking alongside him, 'The people have criticised your habit of wearing thin robes in the cold and wearing thick robes in the heat.' He replied, 'Were you not with us at Khaybar?' He said that indeed he had been. 'Then [you know that] the Messenger of Allah صلى الله عليه وسلم sent Abū Bakr forth with his banner, but he then returned. He then sent 'Umar forth with his banner, but he then returned with his men. The Messenger of Allah صلى الله عليه وسلم then said, "I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love, and is not one who flees." He then sent for me, but my eyes were sore and I told him so. He then spat in my eyes and said, "O Allah, protect him from the harms of heat and cold" – and since then I have felt neither heat nor cold.'³⁰⁴

15. Muḥammad ibn 'Alī ibn Ḥarb al-Marwazī – Mu'adh ibn Khālid – al-Ḥusayn ibn Wāqid – 'Abdallāh ibn Burayda:

Abū Burayda said, 'We besieged Khaybar and Abū Bakr took up the banner, but victory was not given to him. The next day 'Umar took it and went forth, but victory was not given to him, and on that day the people were beset by hardship and struggle. The Messenger of Allah صلى الله عليه وسلم then said, "Tomorrow I will give my banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love, and he will not return until victory has been given to him." We slept content that victory would come the following day, and when the Messenger of Allah صلى الله عليه وسلم awoke, he prayed the dawn prayer and then called for the banner. The

al-Bidāya wa al-Nihāya (vol. 7, p. 341), and Al-Suyūṭī indicated that it was sound (*ḥasan*).

303 Also narrated by Ibn al-Athīr in *Usd al-Ghāba* (vol. 4, p. 104)

304 Also narrated by Ibn Mājah in his *Sunan* (vol. 1, p. 43) and Aḥmad in his *Musnad* (*Aḥādīth 'Alī*, vol. 1, p. 99)

people were arrayed in their ranks and there was not a single one of us who had any standing in the eyes of the Messenger of Allah ﷺ except that he hoped that he would be the one to whom the banner was given. He then summoned 'Alī ibn Abī Ṭālib, whose eyes were sore, and spat in his eyes and then wiped them clean. Then he gave him the banner and Allah gave him victory. I was one of those who were hoping to receive it.³⁰⁵

16. Muḥammad ibn Bashshār al-Baṣrī – Muḥammad ibn Ja'far – 'Awf – Maymūn Abū 'Abdallāh – 'Abdallāh ibn Burayda al-Aslamī:

When the Messenger of Allah ﷺ made camp for the Siege of Khaybar, he ﷺ gave the banner to 'Umar, and some of the men got up to join him and they went out to meet the people of Khaybar in battle. 'Umar and his companions were then exposed, so they went back to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ then said, **'I will give the banner to a man who loves Allah and His Messenger, and whom Allah and His Messenger love.'** The next day, Abū Bakr and 'Umar returned together. [The Prophet ﷺ] summoned 'Alī, whose eyes were sore, and spat in his eyes. Some men then got up to join him and they met the people of Khaybar in battle. Among them was Marḥab, who chanted, 'Khaybar knows that I am Marḥab/ Fully armed, an experienced warrior/ Sometimes I stab, and sometimes I strike/ When the lions come forth, enraged!³⁰⁶

He and 'Alī then exchanged two blows and 'Alī struck him so hard on the crown that his sword pierced his helmet, and the other soldiers distinctly heard the sound of the blow. The last of 'Alī's men had not yet arrived when Allah gave victory to him and to them.³⁰⁷

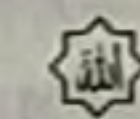
17. Qutayba ibn Sa'd – Ya'qūb ibn 'Abd al-Raḥmān al-Zuhrī – Abū Ḥāzim – Sahl ibn Sa'd:

305 Also narrated by Aḥmad in his *Musnad* (vol. 5, p. 353) and Ibn al-Athīr in *Uṣd al-Ghāba* (vol. 4, p. 21)

306 These lines are found in this form in *Sīrat Ibn Hishām* (vol. 3, p. 272), although there it is said that it was Ka'b ibn Mālik who answered him.

307 Also narrated by Aḥmad in his *Musnad* (vol. 5, p. 358), al-Bazzār in (*Kashf al-Astār*, vol. 2, p. 388), al-Ḥākim in his *Mustadrak* (vol. 3, p. 437) and others including al-Muḥibb al-Ṭabarī narrated it in *al-Riyāḍ al-Naḍira* (p. 647), and mentioned that 'Alī answered Marḥab by saying, 'I am he whose mother named him Ḥaydar/ A lion of the wilderness, fearsome to look at/ I kill my foes swiftly and in great numbers.'

The Messenger of Allah ﷺ said on the day of Khaybar: 'Tomorrow I will give this banner to a man to whom Allah will give victory: he loves Allah and His Messenger and Allah and His Messenger love him.' The next morning, the people went to the Messenger of Allah ﷺ, all hoping to be given it. He said, 'Where is 'Alī ibn Abī Ṭālib?' They said, 'O Messenger of Allah, he complains of an ailment in his eyes.' 'Send him to me', he said. They brought him, and the Messenger of Allah ﷺ spat in his eyes and prayed for him, and then he was cured as though there had never been anything wrong. He then gave him the banner, and 'Alī said, 'O Messenger of Allah, shall I fight them until they are like us?' He answered, 'Go on until you reach their fortress, and then invite them to Islam and inform them of their obligations unto Allah. For by Allah, that Allah guide one man by your means is better for you than to own fine red camels.'³⁰⁸



The Different Wordings of Those Who Narrated This Report from Abū Hurayra

18. Aḥmad ibn Sulaymān al-Rahāwī – Ya'lā ibn 'Ubayd – Yazīd ibn Kaysān – Abū Ḥāzim – Abū Hurayra:

The Messenger of Allah ﷺ said, 'I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love.' The people all sorely aspired to it but in the end he said, 'Where is 'Alī?' They said, 'He is complaining of an ailment in his eyes.' So the Prophet of Allah ﷺ spat on his palms and rubbed it on 'Alī's eyes. Then he gave him the banner and Allah granted victory by his hand.³⁰⁹

19. Qutayba ibn Sa'd – Ya'qūb – Suhayl – his father – Abū Hurayra:

On the day of Khaybar, the Messenger of Allah ﷺ, 'I will give this banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love, and Allah will give him victory.' 'Umar ibn al-Khaṭṭāb said, 'I never had any love for leadership, apart from on that day.' The Messenger of Allah ﷺ then summoned 'Alī ibn Abī Ṭālib and gave it to him, and

308 Also narrated by Muslim in his *Ṣaḥīḥ* (*Kitāb al-Faḍā'il*, *Bāb Faḍā'il 'Alī*, vol. 5, p. 271) from the *ḥadīth* of Sahl ibn Sa'd. It has also been narrated al-Bukhārī in his *Ṣaḥīḥ* (vol. 4, p. 73) and Aḥmad in his *Musnad* (vol. 5, p. 333). [tn]

309 Also narrated by Abū Ḥātim.

said, 'Go, and do not turn back until Allah gives you victory.' 'Alī set off and then stopped and called, 'O Messenger of Allah, on what terms shall I fight them?' He said, 'Fight them until they testify that there is no god but Allah and that I am the Messenger of Allah. If they do so, they thereby protect their blood and their possessions from me – except for when they are lawfully forfeited³¹⁰ – and their reckoning shall be up to Allah ﷺ.³¹¹

20. Ishāq ibn Ibrāhīm – Jarīr – Suhayl – his father – Abū Hurayra:

The Messenger of Allah ﷺ said, 'Tomorrow I will give the banner to a man who loves Allah and His Messenger, and Allah will give him victory.' 'Umar said, 'I never had any love for leadership, apart from on that day.' Finally, he looked up and then summoned 'Alī and sent him forth, saying, 'Go and fight until Allah gives you victory, and do not turn back.' He went as far as Allah had decreed and then stopped without turning around. Then he said, 'On what terms shall I fight them?' He said, 'Fight them until they testify that there is no god but Allah and that Muḥammad is the Messenger of Allah. If they do so, then they protect their blood and their possessions – except for when they are lawfully forfeited – and their reckoning shall be up to Allah ﷺ.³¹²

21. Muḥammad ibn 'Abdallāh ibn al-Mubārak – Abū Hishām al-Makhzūmī – Wuhayb – Suhayl ibn Abī Šāliḥ – his father – Abū Hurayra:

The Messenger of Allah ﷺ said, 'I will give the banner to a man whom Allah and His Messenger love and Allah will give him victory.' 'Umar said, 'I never had any love for leadership before that day.' Finally he gave it to 'Alī, saying, 'Fight, and do not turn around.' He set off but after a moment said, 'O Messenger of Allah, on what terms shall I fight them?' He said, 'That they testify that there is no god but Allah and that Muḥammad is the Messenger of Allah. If they do so, they protect their blood and their possessions from me – except for when they are lawfully forfeited – and their reckoning shall be up to Allah.³¹³



310 In other words, due to that person committing a crime. [tn]

311 Also narrated by Muslim in his *Ṣaḥīḥ* (*Kitāb al-Faḍā'il*, *Bāb Faḍā'il 'Alī*)

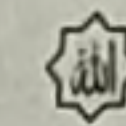
312 Also narrated by Muslim and Abū Hātim with a similar wording

313 Also narrated by Imam Aḥmad in his *Musnad* (vol. 2, p. 384) and Ibn Sa'd in *al-Ṭabaqāt al-Kubrā* (vol. 2, p. 158)

The Report of 'Imrān Ibn Ḥuṣayn³¹⁴ Regarding This

22. Al-'Abbās ibn 'Abd al-'Azīm al-'Anbarī – 'Umar ibn 'Abd al-Wahhāb – Muṭamir ibn Sulaymān – his father – Manṣūr – Rib'ī – 'Imrān ibn Ḥuṣayn:

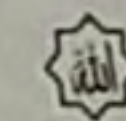
The Prophet ﷺ said, 'Tomorrow I will give the banner to a man who loves Allah and His Messenger' – or he said, 'whom Allah and His Messenger love.' Finally he called 'Alī, whose eyes were sore, and Allah gave victory by his hand.³¹⁵



The Report of al-Ḥasan ibn 'Alī from The Prophet ﷺ Regarding This, Wherein It Is Stated that Jibrīl Was on His Right and Mikā'il on His Left

23. Ishāq ibn Ibrāhīm ibn Rāhawayh – al-Naḍr ibn Shumayl – Yūnus – Abī Ishāq – Hubayra ibn Yuraym:

Al-Ḥasan came out to us wearing a black turban and said, 'Yesterday, there was among you a man who was never outstripped by those who came before him and will never be rivalled by those who come after him. The Messenger of Allah ﷺ said, "Tomorrow I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love." He fought with Jibrīl on his right and Mikā'il on his left and it³¹⁶ did not return until Allah had given him victory. He left not a dinar or a dirham, apart from seven hundred dirhams he had borrowed from 'Aṭā', intending to buy a servant for his family.³¹⁷



The Prophet's ﷺ Saying About 'Alī, 'Allah ﷻ Would Never Forsake Him'

24. Muḥammad ibn al-Muthannā – Yahyā ibn Ḥammād – al-Waḍḍāh (Abū 'Awāna) – Yahyā:

'Amr ibn Maymūn said, 'I was sitting with Ibn 'Abbās when a group of

314 'Imrān ibn Ḥuṣayn ibn 'Ubayd ibn Khalaf al-Khuzā'i al-Ka'bi, known as Abū Nujayd; he embraced Islam in the year of Khaybar and fought for the Messenger of Allah ﷺ in several battles. 'Umar sent him to Basra to teach the people there and he was one of the eminent Companions. He died in Basra in 52 AH. (*Usd al-Ghāba*, vol. 4, p. 281).

315 Also narrated by al-Ṭabarānī in *Al-Mu'jam Al-Kabir* (vol. 18, p. 337).

316 i.e. his banner. [tn]

317 Also narrated by Aḥmad in his *Musnad* (vol. 1, p. 199) and Ibn Sa'd in *Al-Ṭabaqāt al-Kubrā*, (vol. 2, p. 588).

nine men approached and said, "You must either come with us or send these men away." This was when he was still healthy and had not yet gone blind. He said, "I will come with you." They then engaged in conversation and I do not know what they said. He then returned, dusting off his robe and saying, "Fie! They speak ill of a man who has ten unique virtues! They speak ill of a man of whom the Messenger of Allah ﷺ said, 'I will send forth a man who loves Allah and His Messenger and whom Allah would never forsake.' He looked down on those who were looking up and then said, 'Where is 'Alī?' It was said, 'He is in the mill, grinding' – and none of you are wont to grind! He summoned him and his eyes were so sore that could barely see. He ﷺ blew into his eyes and then hoisted the banner three times and passed it to him. He then went forth and brought back Ṣafīyya bint Ḥuyayy."³¹⁸

"And he sent Abū Bakr with *Sūra al-Tauba* and then sent 'Alī behind him to take it from him, saying, 'None shall bear it but one who is from me, and I from him.'

"And the Messenger of Allah ﷺ summoned al-Ḥasan, al-Ḥusayn, 'Alī and Fāṭima, and spread his cloak over them and said, 'O Allah, these are my Household, so keep from them all that is unclean, and purify them completely!'

"And he was the first person to enter Islam after Khadija.

"And he wore the clothes of the Messenger of Allah ﷺ and slept, and then the idolaters began to shoot at him as they would shoot at the Messenger of Allah ﷺ, thinking that he was Allah's Prophet ﷺ. Then Abū Bakr came and said, 'O Prophet of Allah!' so 'Alī replied, 'Allah's Prophet has set out towards the well of Maymūn', so he followed him and entered the cave with him while the idolaters continued to shoot at 'Alī until the following morning.

"And he ﷺ went out with the people for the campaign of Tabūk, and 'Alī said, 'Shall I go with you?' He said, 'No.' And 'Alī wept. He ﷺ then said, 'Are you not content to be unto me as Hārūn was unto Mūsā, except that you are not a Prophet?' He then said, 'You are my successor', that is, for every believer after me.

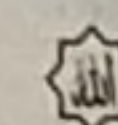
"And he closed all the doors of the mosque except 'Alī's door, so that he would enter the mosque even in a state of major ritual impurity, having no other way to go.

"And he said, 'Whoever I am a patron to, 'Alī is his patron.'

Ibn 'Abbās continued, "And Allah informed us in the Qur'ān that He was content with the Companions of the Tree – and did He ever tell us later that He was wroth with them? And the Messenger of Allah ﷺ said to 'Umar,

318 i.e. as a captive. [tn]

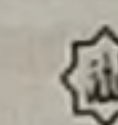
when he said, 'Let me strike his neck' i.e. Ḥaṭīb, 'How do you know that Allah has not looked upon the men of Badr and said, "Do what you will, for I have forgiven you?"'³¹⁹



The Prophet's ﷺ Statement About 'Alī: 'Indeed He Is Forgiven'

25. Hārūn ibn 'Abdallāh al-Ḥammāl al-Baghdādī – Muḥammad ibn 'Abdallāh ibn al-Zubayr al-Asadī – 'Alī ibn Ṣāliḥ – Abū Ishāq – Amr ibn Murra – 'Abdallāh ibn Salama:

'Alī said, 'The Messenger of Allah ﷺ said, "Shall I teach you words which, if you say them, you shall be forgiven – even though you have already been forgiven? There is no god but Allah; He is the Forbearing, the Kind. There is no god but Allah; He is the Sublime, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the noble Throne. Praise be to Allah, Lord of the worlds."³²⁰



The Different Ways This Ḥadīth Has Been Narrated on the Authority of Abū Ishāq

26. Aḥmad ibn 'Uthmān ibn Ḥakīm al-Kūfī – Khālid (ibn Makhlad) – 'Alī (ibn Ṣāliḥ ibn Ḥayy, brother of al-Ḥasan ibn Ṣāliḥ) – Abū Ishāq al-Hamdānī – Amr ibn Murra – 'Abdallāh ibn Salama – 'Alī:

The Prophet ﷺ said, 'O 'Alī, shall I teach you words which, if you say them, you shall be forgiven – even though you have already been forgiven? Say: "There is no god but Allah, the Forbearing, the Kind; there is no god but Allah, the Sublime, the Almighty. Glory be to Allah, Lord of the heavens and Lord of the mighty Throne. Praise be to Allah, Lord of the worlds."

27. Ṣafwān ibn 'Amr al-Ḥimsī – Aḥmad ibn Khālid – Isrā'īl – Abū Ishāq – Amr ibn Murra – 'Abd al-Raḥmān ibn Abī Layla:

319 Also narrated by Aḥmad in his *Musnad* (vol. 1, p. 230), al-Ṭabarānī in *Al-Mu'jam Al-Kabīr* (vol. 12, p. 97) and al-Ḥākim in his *Mustadrak* (vol. 3, p. 132).

320 This ḥadīth is known as the 'ḥadīth of distress', for when a person recites it, Allah relieves his distress. It has been narrated by Aḥmad in his *Musnad* (vol. 1, p. 92), al-Nasā'ī (*ʿAmal al-Yawm wa al-Layla*, no. 638) and Ibn Ḥibbān in his *Ṣaḥīḥ* (no. 544).

'Alī said, "The words of relief are: There is no god but Allah, the Sublime, the Almighty. There is no god but Allah, the Forbearing, the Kind. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne. Praise be to Allah, Lord of the worlds."³²¹

28. A similar report to that narrated by Khālid was conveyed to us from Aḥmad ibn 'Uthmān ibn Ḥakīm – Abū Ghassān – Isrā'il – Abū Ishāq – 'Abd al-Raḥmān ibn Abī Layla – 'Alī – the Prophet ﷺ.

29. 'Alī ibn Muḥammad ibn 'Alī al-Miṣṣīṣī – Khalaf ibn Tamīm – Isrā'il – Abū Ishāq – 'Abd al-Raḥmān ibn Abī Layla:

'Alī said, "The Prophet ﷺ said, "Shall I teach you words which, if you say them, you shall be forgiven – even though you have already been forgiven? There is no god but Allah, the Sublime, the Almighty. There is no god but Allah, the Forbearing, the Kind. Glory be to Allah, Lord of the mighty Throne. Praise be to Allah, Lord of the worlds."

30. Al-Ḥusayn ibn Ḥurayth – al-Faḍl ibn Mūsā – al-Ḥusayn ibn Wāqid – Abū Ishāq – al-Ḥārith:

'Alī (Allah ennoble his countenance) said, "The Prophet ﷺ said, "Shall I teach you a prayer which, if you say it, you shall be forgiven – even though you have already been forgiven?" I said, "Indeed, yes." He said, "There is no god but Allah, the Sublime, the Almighty. There is no god but Allah, the Forbearing, the Kind. There is no god but Allah. Glory be to Allah, Lord of the mighty Throne."³²²

Abū 'Abd al-Raḥmān [al-Nasā'i] says: Abū Ishāq only heard four *ḥadīths* directly from al-Ḥārith, and this is not one of them. We only included it here because of how al-Ḥusayn ibn Wāqid differs with Isrā'il and with 'Alī ibn Ṣāliḥ. Al-Ḥārith al-A'war [al-Hamdānī] was not that strong in *ḥadīth* and 'Āṣim ibn Ḍamra was a better narrator than him.

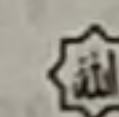
321 Also narrated by Aḥmad in his *Musnad* (vol. 1, p. 91), al-Nasā'i (*Amal al-Yawm wal-Layla*, no. 630) and Muslim in his *Ṣaḥīḥ* (*Kitāb al-Dhikr wal-Du'ā'*, *Bāb Du'ā' al-Karb*, vol. 5, p. 575)

322 Also narrated by al-Tirmidhī (vol. 5, p. 109;), and he declared it singular (*gharīb*), as well as by al-Nasā'i (*Amal al-Yawm wa al-Layla*, no. 640)

The Prophet's ﷺ Words, 'Allah Has Tested 'Alī's Heart for Faith'

31. Muḥammad ibn 'Abdallāh ibn al-Mubārak – al-Aswad ibn 'Āmir – Sharīk – Manṣūr – Rib'ī – 'Alī:

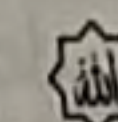
Some members of Quraysh came to the Prophet ﷺ and said, 'O Muḥammad, we are your neighbours and your allies, and some of our slaves have come to you, though they have no desire for your religion, nor for learning, but merely wish to flee from our farmlands and our property. Return them to us.' The Prophet ﷺ said to Abū Bakr, 'What say you?' He replied, 'They speak the truth. They are your neighbours and your allies.' The Prophet's ﷺ face changed, and then he said to 'Umar, 'What say you?' He replied, 'They speak the truth. They are your neighbours and your allies.' The Prophet's ﷺ face changed, and then he said, 'O band of Quraysh! By Allah, Allah will send upon you a man from among you whose heart Allah has tested for faith, and he will fight you for the sake of the religion, or fight some of you.' Abū Bakr said, 'Is it I, O Messenger of Allah?' He said, 'No.' 'Umar said, 'Is it I, O Messenger of Allah?' He said, 'No, it is the one who mends the shoes.' He had given 'Alī a shoe of his to mend.³²³



The Prophet's ﷺ Words to 'Alī, 'Allah Will Guide Your Heart and Make Firm Your tongue'³²⁴

32. 'Amr ibn 'Alī – Yaḥyā – al-A'mash – 'Amr ibn Murra – Abū al-Bakhtarī:

'Alī said, "The Messenger of Allah ﷺ sent me to Yemen while I was yet a young man. "O Messenger of Allah," I said, "you are sending me to a people who will have disputes and I am still a young man." He replied, "Allah will guide your heart, and make firm your tongue" – and thereafter I never had any problems arbitrating between people."³²⁵



323 Also narrated by Ibn al-Athīr in *Usd al-Ghāba* (vol. 4, p. 105), Aḥmad in his *Musnad* (vol. 1, p. 155), Abū Dāwūd in his *Sunan* (vol. 3, p. 148) and al-Bayhaqī in his *Sunan* (vol. 9, p. 229).

324 This Prophetic supplication would offer an explanation for the large number of 'wise' sayings attributed to Imam 'Alī.

325 Also narrated by Aḥmad in *Musnad* (vol. 1, p. 83, 136), Ibn Sa'd in *al-Ṭabaqāt al-Kubrā* (vol. 2, p. 100) and Abū Nu'aym in *al-Hilya* (vol. 4, p. 281).

The Different Wordings of Those Who Narrated This Report

33. 'Alī ibn Khashram al-Marwazī – 'Isā – al-A'mash – 'Amr ibn Murra – Abū al-Bakhtarī:

'Alī said, 'The Messenger of Allah ﷺ sent me to Yemen.' I said, 'You are sending me to people who are older than me – how will I arbitrate between them?' He said, 'Allah will guide your heart and make firm your tongue' – and thereafter I never had any difficulty in arbitrating.'

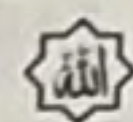
34. Muḥammad ibn al-Muthannā – Abū Mu'āwiya – al-A'mash – 'Amr ibn Murra – Abū al-Bakhtarī:

'Alī said, 'The Messenger of Allah ﷺ sent me to the people of Yemen to arbitrate between them. "O Messenger of Allah," I said, "I know nothing of arbitration." He struck my chest with his hand and said, "O Allah, guide his heart and direct his tongue!" I never had any trouble arbitrating between people from that day onwards.'³²⁶

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: This *ḥadīth* was narrated by Shu'ba on the authority of 'Amr ibn Murra, who heard it from Abū al-Bakhtarī, who said, 'I heard it from the one who heard it from 'Alī.' Abū al-Bakhtarī himself never heard anything directly from 'Alī.

35. Aḥmad ibn Sulaymān al-Rahāwī – Yaḥyā ibn Ādam – Sharīk – Simāk ibn Ḥarb – Ḥanash ibn al-Mu'tamir:

'Alī said, 'The Messenger of Allah ﷺ sent me to the people of Yemen when I was yet a young man. "O Messenger of Allah," I said, "you are sending me, a young man, to an elderly people so that I might arbitrate between them even though I know nothing of arbitration." He placed his hand on my chest and said, "Allah will guide your heart and make firm your tongue. O 'Alī, if two disputants come to sit before you, do not judge between them until you hear from the second just as you heard from the first. If you do so, the right judgement will become clear to you." Since then, arbitration has never been difficult for me.'³²⁷



³²⁶ Also narrated by Ibn Mājah in his (*Sunan* (vol. 2, p.774)

³²⁷ Also narrated by Ibn Sa'd in *al-Ṭabaqāt al-Kubrā*, (vol. 2, p. 101)

The Different Ways This Ḥadīth Has Been Narrated on the Authority of Abū Ishāq

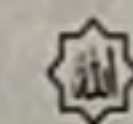
36. Aḥmad ibn Sulaymān – Yaḥyā ibn Ādam – Isrā'īl – Abū Ishāq – Ḥāritha ibn Muḍarrīb:

'Alī said, 'The Messenger of Allah ﷺ sent me to Yemen. I said, "You are sending me to people who are older than me so that I can arbitrate between them." He said, "Allah will guide your heart and make firm your tongue."³²⁸

Shaybān's version has the chain: Abū Ishāq – 'Amr ibn Ḥubshī – 'Alī, as follows:

37. Zakariyyā ibn Yaḥyā – Muḥammad ibn al-'Alā' – Mu'āwiya ibn Hishām – Shaybān – Abū Ishāq – 'Amr ibn Ḥubshī:

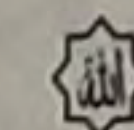
'Alī said, 'The Messenger of Allah ﷺ sent me to Yemen. "O Messenger of Allah," I said, "you are sending me to elders, and I fear that I will not do well." He said, "Allah will make firm your tongue and guide your heart."³²⁹



The Prophet's ﷺ Words, 'I Was Commanded to Close All These Doors Except for The Door of 'Alī'

38. Muḥammad ibn Bashshār – 'Awf – Maymūn Abū 'Abdallāh – Zayd ibn Arqam:

A group of the Messenger of Allah's ﷺ Companions had their own doors leading to the mosque. The Messenger of Allah ﷺ said, 'Close these doors except for the door of 'Alī.' Some people grumbled about this, so the Messenger of Allah ﷺ stood up, praised and lauded Allah, and then said, 'I was commanded to close these doors except for the door of 'Alī. Some of you have grumbled about this, but by Allah, it was not I who closed it or opened it. Rather, I was commanded to do something and so I did it.'³²⁹



³²⁸ Also narrated by Ibn Sa'd in *al-Ṭabaqāt al-Kubrā* (vol. 2, p. 100) and Aḥmad in his *Musnad* (vol. 1, p. 88, 156).

³²⁹ Also narrated by Aḥmad in his *Musnad* (*Aḥādīth Zayd ibn Arqam*, vol. 4, p. 369).

The Prophet's ﷺ Words: 'It Was Not I Who Brought Him in and Sent You All Out. It Was Allah Who Brought Him in and Sent You All Out'

39. Muḥammad ibn Sulaymān Luwayn – Ibn 'Uyayna – 'Amr ibn Dīnār – Abū Ja'far Muḥammad ibn 'Alī – Ibrāhīm ibn Sa'd ibn Abī Waqqāṣ:

Sa'd ibn Abī Waqqāṣ (Murra's narration does not say that Ibrāhīm narrated it from his father) said, 'We were with the Prophet ﷺ, who had some people sitting with him. 'Alī (Allah ennoble his countenance) came in, and as he entered they all went out. After going out, they began to rebuke themselves, saying "By Allah, why did we go out when he came in?" They went back in, and the Prophet ﷺ said, "It was not I who brought him in and sent you all out. It was Allah who brought him in and sent you all out."³³⁰

40. Aḥmad ibn Yaḥyā al-Kūfī – 'Alī ibn Qādim – Isrā'īl – 'Abdallāh ibn Sharīk:

Al-Hārith ibn Mālik said, 'I went to Makka, where I met Sa'd ibn Abī Waqqāṣ. I asked him if he had heard anything special about 'Alī, and he replied, "We were with the Messenger of Allah ﷺ in the mosque. When night fell, we heard a call telling us that everyone should leave the mosque except the household of the Messenger of Allah ﷺ and the household of 'Alī, so we left. The next morning, his uncle went to him and said, "O Messenger of Allah, you sent your Companions and uncles out of the mosque, and let this lad stay there!" The Messenger of Allah ﷺ replied, "It was not I who commanded you to leave or this lad to stay. It was Allah who commanded it."

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: A similar report³³¹ was narrated by Fiṭr on the authority of 'Abdallāh ibn Sharīk – 'Abdallāh ibn al-Ruqaym – Sa'd, saying that al-'Abbās went to the Prophet ﷺ and said, 'You closed all our doors except 'Alī's door', to which he replied, 'It was not I who opened them or closed them.' Now 'Abdallāh ibn Sharīk was not that strong a narrator and I do not know al-Hārith ibn Mālik or 'Abdallāh ibn al-Ruqaym.³³²

330 Also narrated by al-Khaṭīb al-Baghdādī in (*Tārīkh Baghdād* (vol. 5, p. 293), al-Ṭabarānī in his *Mu'jam al-Kabīr* (vol. 12, p.147) and Ibn 'Asākir in his *Tārīkh*, (vol.12, p. 142).

331 The chain of which is mentioned in the following *ḥadīth*, number 41. [tn]

332 Also narrated by Ibn 'Asākir in his *Tārīkh*, (vol. 12, p. 86) Al-Nasā'ī's statement here indicates this narrations possible weakness.

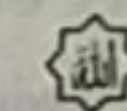
41. Zakariyyā ibn Yaḥyā al-Sijistānī – 'Abdallāh ibn 'Umar – Asbāṭ – Fiṭr³³³ – 'Abdallāh ibn Sharīk – 'Abdallāh ibn al-Ruqaym³³⁴ – Sa'd.

42. Muḥammad ibn Wahb ibn Abī Karīma al-Ḥarrānī – Miskīn – Shu'ba – Abū Balj (Yaḥyā ibn Salīm) – 'Amr ibn Maymūn – Ibn 'Abbās:

The Messenger of Allah ﷺ commanded that all the doors of the mosque be shut, except 'Alī's door.³³⁵

43. Muḥammad ibn al-Muthannā – Yaḥyā ibn Ḥammād – al-Waḍḍāḥ – Yaḥyā – 'Amr ibn Maymūn:

Ibn 'Abbās said, 'And he closed all the doors of the mosque except 'Alī's door, so that he would enter the mosque even when in a state of major ritual impurity, having no other way to go.'³³⁶



The Status of 'Alī, the Commander of the Faithful, with the Prophet ﷺ

44. Bishr ibn Hilāl al-Baṣrī – Ja'far (ibn Sulaymān) – Ḥarb ibn Shaddād – Qatāda – Sa'id ibn al-Musayyib – Sa'd ibn Abī Waqqāṣ:

When the Messenger of Allah ﷺ set off for the campaign of Tabūk, he left 'Alī in Madina. The people began to say, 'He has grown tired of him and dislikes his company.' 'Alī went after the Prophet ﷺ and caught up to with on the road. Then he said, 'O Messenger of Allah, you have left me in Madina with the children and the women, and they have begun to say "He has grown tired of him, and dislikes his company." The Prophet ﷺ replied, 'O 'Alī, I only left you to look after my family. Are you not content to be unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me?'³³⁷

333 Fiṭr ibn Khalifa Abū Bakr al-Ḥannāṭ. He was declared trustworthy by Aḥmad, Yaḥyā and Abū Ḥātim.

334 'Abd Allah ibn al-Ruqaym; many of the *Sunan* narrators did not declare him trustworthy.

335 Also narrated by Abū 'Isā al-Tirmidhī in his *Jāmi' al-Ṣaḥīḥ* (vol. 5, p. 305) and Abū Nu'aym in *Hilya al-Awliyā'* (vol. 4, p. 153).

336 Also narrated by Aḥmad in his *Musnad* (vol. 2, p. 26), Abū Nu'aym in his *Hilya*, (vol. 4, p. 153), and Ibn Kathīr in his *Bidāya wa al-Nihāya* (vol. 7, p. 343).

337 Mentioned by Ibn al-Athīr in *Uṣd al-Ghāba* (vol. 4, p. 104) and narrated by Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍira* (p. 584) as well as Ibn Kathīr in *al-Bidāya wa al-Nihāya* (vol. 7, p. 240, 241).

45. Al-Qāsim ibn Zakariyyā ibn Dīnār al-Kūfī – Abū Nu‘aym – ‘Abd al-Salām – Yaḥyā ibn Sa‘īd – Sa‘īd ibn al-Musayyib – Sa‘īd ibn Abī Waqqāṣ:

The Prophet ﷺ said to ‘Alī رضي الله عنه, ‘You are unto me as Hārūn was unto Mūsā.’³³⁸

46. Zakariyyā ibn Yaḥyā – Abū Muṣ‘ab – al-Darāwardī – Muḥammad ibn Ṣafwān al-Jumaḥī – Sa‘īd ibn al-Musayyib – Sa‘d ibn Abī Waqqāṣ:

The Messenger of Allah ﷺ said to ‘Alī, ‘Are you not content to be unto me as Hārūn was unto Mūsā, apart from prophethood?’³³⁹

47. Zakariyyā ibn Yaḥyā – Abū Muṣ‘ab – al-Darāwardī³⁴⁰ – Hāshim ibn al-Qāsim – Sa‘īd ibn al-Musayyib – Sa‘d:

When the Messenger of Allah ﷺ set off for to Tabūk, ‘Alī رضي الله عنه went out to bid him farewell and then wept and said, ‘O Messenger of Allah, will you leave me with those who are staying behind?’ The Prophet ﷺ replied, ‘O ‘Alī, are you not content to be unto me as Hārūn was unto Mūsā, apart from prophethood?’



The Different Ways This Ḥadīth Has Been Narrated from Muḥammad ibn al-Munkadir³⁴¹

48. Ishāq ibn Mūsā ibn ‘Abdallāh ibn Mūsā ibn ‘Abdallāh ibn Yazīd al-Anṣārī – Dāwūd ibn Kathīr al-Raqī – Muḥammad ibn al-Munkadir – Sa‘īd ibn al-Musayyib – Sa‘d:

³³⁸ See previous note; also narrated by al-Tirmidhī (vol. 5, p. 304) and al-Ṭabarānī in his *Mu‘jam al-Ṣagḥir* (vol. 2, p. 22).

³³⁹ See notes for ḥadīths no. 44, 45.

³⁴⁰ Al-Darāwardī is ‘Abd al-‘Azīz ibn Muḥammad ibn ‘Ubayd, a respected narrator of ḥadīth, considered trustworthy by more than one of the compilers of the *Sunan*. See *al-Tabḍih*, vol. 6, p. 353.

³⁴¹ Muḥammad ibn al-Munkadir ibn ‘Abdallāh ibn al-Haydar ibn ‘Abd al-‘Uzzā ibn ‘Āmir al-Taymī, of the Banū Taym ibn Murra, known as Abū ‘Abdallāh, was a pious, righteous, scrupulous and trustworthy narrator who narrated only a few ḥadīths. He died in Madina in 130 AH. (Ibn Sa‘d, *al-Ṭabaqāt al-Kubrā*, the concluding section on the Followers from the People of Madina, p. 188).

The Messenger of Allah ﷺ said to ‘Alī, ‘You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me.’

49. Ṣafwān ibn ‘Umar – Aḥmad ibn Khālīd – ‘Abd al-‘Azīz ibn Abī Salama al-Mājīshūn – Muḥammad ibn al-Munkadir – Sa‘īd ibn al-Musayyib:

Ibrāhīm ibn Sa‘d reported that his father, Sa‘d, heard the Messenger of Allah ﷺ say to ‘Alī رضي الله عنه, ‘Are you not content to be unto me as Hārūn was unto Mūsā, except that there is no more prophethood?’

Sa‘d said, ‘I was not content until I went to Sa‘d myself and told him, “There is something that your son told me you said.” He asked me what it was in a tone that implied rebuke. I said, “In that case, never mind.” He said, “What was it, O nephew?” I said, “Did you hear the Prophet ﷺ say to ‘Alī such-and-such?” “Yes,” he said, and gestured to his ears, “and may these two be deafened if I did not hear him say so.”’

Abū ‘Abd al-Raḥmān [al-Nasā’ī] says: Yūsuf ibn al-Mājīshūn differed with him, narrating it on the authority of Muḥammad ibn al-Munkadir – Sa‘īd – ‘Āmir ibn Sa‘d – his father. This narration of his on the authority of ‘Āmir ibn Sa‘d was also reported by ‘Alī ibn Zayd ibn Jud‘ān.³⁴²

50. Zakariyyā ibn Yaḥyā – Ibn Abī al-Shawārib – Ḥammād ibn Zayd – ‘Alī ibn Zayd – Sa‘īd ibn al-Musayyib – ‘Āmir ibn Sa‘d – Sa‘d:

The Prophet ﷺ said to ‘Alī, ‘You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me.’

Sa‘īd said, ‘I wanted to hear this directly from Sa‘d, so I went to him and said, “What do you say about this ḥadīth which ‘Āmir has told me on your authority?” He put his fingers in his ears and said, “I heard it from the Messenger of Allah ﷺ – if not, then may they be deafened!”’³⁴³

This ḥadīth was also narrated by Shu‘ba on the authority of ‘Alī ibn Zayd, without mention of ‘Āmir ibn Sa‘d, as follows:

51. Muḥammad ibn Wahb al-Ḥarrānī – Miskīn ibn Bukayr – Shu‘ba:

³⁴² The ḥadīth of Ibn Mājīshūn was also narrated by Muslim in his *Ṣaḥīḥ*, (*Kitāb al-Faḍā’il*, Bāb Min Faḍā’il ‘Alī, vol. 5, p. 267).

³⁴³ See previous note. Also narrated by ‘Abd al-Razzāq ibn Hamām al-Ṣan‘ānī in his *Muṣannaf* (vol. 11, p. 226).

'Alī ibn Zayd said, 'I heard Sa'īd ibn al-Musayyib relate, on the authority of Sa'd, that the Messenger of Allah ﷺ said to 'Alī, "You are unto me as Hārūn was unto Mūsā." The first time, he reported the response as "I am content, I am content." I asked him on another occasion, and he reported it as "Indeed, indeed."³⁴⁴

Abū 'Abd al-Rahmān [al-Nasā'ī] says: I do not know of anyone who followed 'Abd al-'Azīz ibn al-Mājishūn in his narration of this *ḥadīth* on the authority of Muḥammad ibn al-Munkadir – Sa'īd ibn al-Musayyib – Ibrāhīm ibn Sa'd, with Ibrāhīm ibn Sa'd narrating it on the authority of his father.

52. Muḥammad ibn Bashshār al-Baṣrī – Muḥammad ibn Ja'far Ghundar – Shu'ba – Sa'd ibn Ibrāhīm – Ibrāhīm ibn Sa'd – his father:

The Prophet ﷺ said to 'Alī, 'Are you not content to be unto me as Hārūn was unto Mūsā?'³⁴⁵

53. 'Abdallāh ibn Sa'd ibn Ibrāhīm ibn Sa'd al-Baghdādī – his uncle – his father – Ibn Ishāq – Muḥammad ibn Ṭalḥa ibn Yazīd ibn Rukāna – Ibrāhīm ibn Sa'd ibn Abī Waqqāṣ – his father, Sa'd:

The Prophet ﷺ said to 'Alī when he left him behind for the campaign of Tabūk to look after his family, 'Are you not content to be unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me?'³⁴⁶

Abū 'Abd al-Rahmān [al-Nasā'ī] says: This *ḥadīth* was also narrated on the authority of 'Āmir ibn Sa'd from his father from the report of others besides Sa'īd ibn al-Musayyib:

54. Muḥammad ibn al-Muthannā – Abū Bakr al-Ḥanafī – Bukayr ibn Mismār – 'Āmir ibn Sa'd:

Mu'āwiya said to Sa'd ibn Abī Waqqāṣ, 'What prevents you from reviling the son of Abū Ṭālib?' He replied, 'I will not revile him because of three

³⁴⁴ Also narrated by Imam Aḥmad in his *Musnad* (vol. 1, p. 175, *Aḥādīth Sa'd ibn Mālik*).

³⁴⁵ Also narrated by Muslim in his *Ṣaḥīḥ*, (*Kitāb al-Faḍā'il*, *Bāb Faḍā'il 'Alī*, vol. 5, p. 267), al-Bukhārī in his *Ṣaḥīḥ* (*Kitāb al-Faḍā'il*, vol. 5, p. 24) and Aḥmad in his *Musnad* (vol. 1, p. 175, 179).

³⁴⁶ Also narrated by Ibn Hishām in his *Sīra* (vol. 4, p. 129).

things I remember the Messenger of Allah ﷺ saying, any one of which would be more beloved to me than fine red camels. I will not revile him because I remember that once, when the Revelation came to him, he took 'Alī, his two sons and Fāṭima and gathered them under his robe and said, "Lord, these are my Family and my Household."

'And I will not revile him because I remember that when he ﷺ left him behind for a certain battle, 'Alī said, "Will you leave me with the children and the women?" and he replied, "Are you not content, then, to be unto me as Hārūn was unto Mūsā, except that there will be no prophethood after me?"

'And I will not revile him because I remember that on the day of Khaybar, when the Messenger of Allah ﷺ said, "I will give this banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love, and Allah will give victory by his hands." We all aspired to it, but he said, "Where is 'Alī?" They told him that his eyes were sore, so he told them to summon him, which they did, whereupon he spat into his eyes and then gave him the banner, and Allah gave him victory.'

[Sa'd] said, 'By Allah, Mu'āwiya did not say another word about him until he left Madina.'³⁴⁷

55. Zakariyyā ibn Yahyā – Abū Muṣ'ab – al-Darāwardī – al-Ju'ayd – 'Ā'isha [bint Sa'd] – her father [Sa'd]:

'Alī went out with the Prophet ﷺ on his way to the campaign of Tabūk, until they reached Thanīyyat al-Wadā',³⁴⁸ complaining and saying, 'Will you leave me with those who stay behind?' The Prophet ﷺ then said, 'Are you not content to be unto me as Hārūn was unto Mūsā, apart from prophethood?'³⁴⁹

56. Muḥammad ibn Bashshār – Muḥammad – Shu'ba – al-Ḥakam – Muṣ'ab ibn Sa'd – Sa'd:

The Prophet ﷺ left 'Alī ibn Abī Ṭālib behind for the campaign of Tabūk. 'O Messenger of Allah,' he said, 'will you leave me behind with the women and children?' He replied, 'Are you not content to be unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me?'³⁵⁰

³⁴⁷ Also narrated by Ibn al-Athīr in *Usd al-Ghāba* (vol. 4, p. 104).

³⁴⁸ According to *al-Mu'jam al-wasīṭ*, this is a place in Madina. [tn]

³⁴⁹ Also narrated by Aḥmad in his *Musnad*, (vol. 1, p. 170).

³⁵⁰ Also narrated by Muslim in his *Ṣaḥīḥ*, (*Kitāb al-Faḍā'il*, *Bāb Faḍā'il 'Alī*), al-Bukhārī in his

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: Layth differed with him and narrated it on the authority of al-Ḥakam from 'Ā'isha bint Sa'd:

57. Al-Ḥasan ibn Ismā'īl ibn Sulaymān al-Miṣṣīṣī – al-Muṭṭalib – Layth – al-Ḥakam – 'Ā'isha bint Sa'd – Sa'd:

The Messenger of Allah ﷺ said to 'Alī at the campaign of Tabūk, 'You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me.'

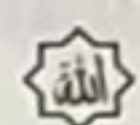
Abū 'Abd al-Raḥmān [al-Nasā'ī] says: Shu'ba had a better memory and Layth was weak. The *ḥadīth* was narrated by 'Ā'isha.

58. Zakariyyā ibn Yaḥyā – Abū Muṣ'ab – al-Darāwardī – al-Ju'ayd – 'Ā'isha [bint Sa'd] – her father [Sa'd]:

'Alī went out with the Prophet ﷺ on his way to the campaign of Tabūk, until they reached Thaniyyat al-Wadā', complaining and saying, 'Will you leave me with those who stay behind?' The Prophet ﷺ then said, 'Are you not content to be unto me as Hārūn was unto Mūsā, apart from prophethood?'³⁵¹

59. Al-Faḍl ibn Sa'd – Abū Aḥmad al-Zubayrī – 'Abdallāh ibn Ḥabīb ibn Abī Thābit – Ḥamza ibn 'Abdallāh – his father – Sa'd:

The Messenger of Allah ﷺ set out for the campaign of Tabūk, leaving behind 'Alī, who said to him, 'Are you leaving me behind?' He replied, 'Are you not content to be unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me?'³⁵²



The Different Ways This Ḥadīth Has Been Narrated from 'Abdallāh Ibn Sharīk

60. Al-Qāsim ibn Zakariyyā ibn Dīnār al-Kūfī – Abū Nu'aym – Fiṭr – 'Abdallāh ibn Sharīk – 'Abdallāh ibn al-Ruqaym al-Kinānī – Sa'd ibn Abī Waqqāṣ:

The Prophet ﷺ said to 'Alī, 'You are unto me as Hārūn was unto Mūsā.'³⁵³

Ṣaḥīḥ (Kitāb al-Faḍā'il, Bāb Faḍā'il 'Alī, vol. 5, p. 24) and Aḥmad in his Musnad (vol. p. 182).

³⁵¹ See *ḥadīth* no. 53.

³⁵² Also narrated by Imam Aḥmad in his *Musnad* (vol. 1, p. 184).

³⁵³ Also narrated by Ibn Sa'd in his *Ṭabaqāt* (vol. 2, p. 568)

Isrā'īl narrated it on the authority of 'Abdallāh ibn Sharīk – al-Ḥārith ibn Mālik – Sa'd, as follows:

61. Aḥmad ibn Yaḥyā al-Kūfī – 'Alī ibn Qādim – Isrā'īl – 'Abdallāh ibn Sharīk – al-Ḥārith ibn Mālik – Sa'd ibn Mālik:

The Messenger of Allah ﷺ set out for battle on his she-camel al-Jad'a, leaving 'Alī behind. 'Alī followed until he took hold of the camel's bridle. Then he said, 'O Messenger of Allah! Quraysh claim that you left me behind because you are tired of me and you dislike my company!' 'Alī then wept. The Messenger of Allah ﷺ called out to the people, 'Is there a man among you who has no special kinsman? O son of Abū Ṭālib, are you not content to be unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me?' 'Alī replied, 'I am content with Allah ﷻ and with His Messenger ﷺ!'

62. 'Amr ibn 'Alī – Yaḥyā (ibn Sa'īd):

Mūsā al-Juhānī said, 'I went to see Fāṭima bint 'Alī, and my companion said to her, "Can you tell us anything you are sure your father said?" She replied, "Asmā' bint 'Umayy told me that the Messenger of Allah ﷺ said to 'Alī, "You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me."³⁵⁴

63. Aḥmad ibn Sulaymān – Ja'far ibn 'Awn:

Mūsā al-Juhānī said, 'I met Fāṭima bint 'Alī³⁵⁵ when she was eighty years old and asked her if she had memorised anything from her father. "No," she said, "but Asmā' bint 'Umayy told me that she heard the Messenger of Allah ﷺ say, "O 'Alī! You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me."³⁵⁶

64. Aḥmad ibn 'Uthmān ibn Ḥakīm al-Awdī – Abū Nu'aym – al-Ḥasan (ibn Ṣāliḥ) – Mūsā al-Juhānī – Fāṭima bint 'Alī – Asmā' bint 'Umayy:

³⁵⁴ Also narrated by Imam Aḥmad in his *Musnad* (vol. 6, p. 438).

³⁵⁵ 'Abd al-'Azīz Sayyid al-Ahl says in *Ṭabaqāt al-Nisā'* (p. 70): 'There is a difference of opinion as to whether Fāṭima bint 'Alī took directly from her father, since it seems she was very young when he passed away, but she did take directly from her brother, Muḥammad ibn al-Ḥanafīyya, and from Asmā' bint 'Umayy, her stepmother. Ibn Ḥibbān declared her trustworthy and many Kufans narrated from her, the most famous being Nāfi' ibn Abī Nu'aym, the Reciter of the Medinans. She died in 117 according to Ibn Jurayj in *Mizān al-I'tidāl* (vol. 4, p. 242).'

The Messenger of Allah ﷺ said to 'Alī, 'You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me.'³⁵⁶



Brotherhood³⁵⁷

65. Muḥammad ibn Yaḥyā ibn 'Abdallāh al-Naysābūrī and Aḥmad ibn 'Uthmān ibn Ḥakīm (and the wording is Muḥammad's) – 'Amr ibn Ṭalḥa – Asbāṭ – Simāk – 'Ikrima – Ibn 'Abbās ﷺ:

'Alī used to say, during the lifetime of the Messenger of Allah ﷺ, 'Allah says **(And should he die, or be slain, will you turn upon your heels? And whosoever turns...)** [3:144]; and by Allah, we will not turn upon our heels after Allah has guided us. By Allah, if he should die or be slain, we will fight for what he fought for until he died. By Allah, I am his brother, his near ally, his heir and his cousin – who has more right to him than I?'³⁵⁸

66. Al-Faḍl ibn Sahl – 'Affān ibn Muslim – Abū 'Awāna – 'Uthmān ibn al-Mughīra – Abū Ṣādiq – Rabī'a ibn Nājid:

A man said to 'Alī, 'O Commander of the Faithful, why did you inherit from your cousin but not your uncle?' He replied, 'The Messenger of Allah ﷺ gathered (or he said 'summoned') the Banū 'Abd al-Muṭṭalib and presented them with a *mudd*³⁵⁹ of food. They ate until they were full, yet the food remained as it was and appeared to be untouched. Then he called for a cup and they drank from it until their thirst was slaked, yet the drink remained as if it had never been touched or drunk. He then said, "O sons of 'Abd al-Muṭṭalib! I was sent to you in particular and to mankind in general, and you have all witnessed this sign. Who among you will pledge allegiance to me that he be my brother, my companion, my heir and my minister?" No

356 Also narrated by al-Haythamī in *Majma' al-Zawā'id* (vol. 9, p. 110), al-Khaṭīb al-Baghdādī in his *Tārīkh* (vol. 4, p. 71), al-Bazzār in *Kashf al-Astār* (vol. 3, p. 185), al-Ṭabarānī in his *Mu'jam al-Awsaṭ* (vol. 3, p. 338) and Aḥmad in his *Musnad* (vol. 3, p. 338).

357 After migrating from Makka to Madina, the Emigrants – (the *Muhājirūn*), were paired as brothers with the host community in Madina the Helpers (the *Anṣār*) by the Prophet. During this process the Prophet paired Imam 'Alī with himself – thus the references to Imam 'Alī as a brother of the Prophet. [Pb]

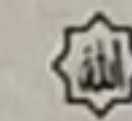
358 Also narrated by Ibn Kathīr in his *Tafsīr* under the entry for this *āyah* (vol. 2, p. 110), where he attributes the narration to al-Ṭabarānī.

359 A weight equivalent to just over half a litre.

one stood for him so I stood for him, and I was the youngest one there. He told me to sit down and then repeated his words three times, and each time he did I stood for him and he told me to sit down again, until the third time, whereupon he struck his hand down upon mine and said, "You are my brother, my companion, my heir, and my minister." That is how I inherited from my cousin but not my uncle.'³⁶⁰

67. Zakariyyā ibn Yaḥyā – 'Uthmān – 'Abdallāh ibn Numayr – Mālik ibn Mighwal – al-Hārith ibn Ḥaṣīra – Abū Sulaymān al-Juhanī:

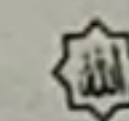
'Alī ﷺ said on the pulpit, 'I am the slave of Allah and the brother of His Messenger ﷺ. None but me could say this, except for a fraudulent liar.' A man then said, 'I am the slave of Allah and the brother of His Messenger ﷺ', but he choked and had to be carried away.'³⁶¹



The Prophet's ﷺ Words, "Alī Is from Me and I Am from Him"

68. Bishr ibn Hilāl – Ja'far ibn Sulaymān – Yazīd al-Rushk – Muṭarrif ibn 'Abdallāh – 'Imrān ibn Ḥuṣayn:

The Messenger of Allah ﷺ said, "Alī is from me and I am from him, and he is the patron of every believer."³⁶²



The Different Ways This Ḥadīth Has Been Narrated from Abū Ishāq

69. Aḥmad ibn Sulaymān – Zayd ibn Ḥubāb:

Sharik³⁶³ said, 'Abū Ishāq told us that Ḥubshī ibn Junāda al-Salūlī said that he heard the Messenger of Allah ﷺ say, "Alī is from me, and I am from him." I asked Abū Ishāq where he heard it from him, and he replied, "He

360 Also narrated by Aḥmad in his *Musnad*, vol. 1, p. 159) and Ibn Kathīr in *al-Bidāya wa al-Nibāya* (vol. 3, p. 4).

361 Also narrated by Ibn Abī Shayba in his *Muṣannaḥ* (vol. 12, p. 62) and Ibn 'Asākir (*Tārīkh*, vol. 12, p. 71).

362 Also narrated by Aḥmad in *al-Manāqib* with a slightly different wording.

363 Sharik ibn 'Abdallāh al-Laythī al-Kūfī, Abū 'Abdallāh; a trustworthy narrator who narrated many *ḥadīths*. He died in 45 AH. (*Ṭabaqāt Ibn Sa'd*, the concluding section on the Followers from the People of Madina).

came to me here and told it to me.”³⁶⁴

This was also narrated by Isrā’ī, on the authority of Abū Ishāq, from al-Barrā’ as follows:

70. Aḥmad ibn Sulaymān – ‘Ubaydallāh – Isrā’īl – Abū Ishāq – al-Barrā’:

The Messenger of Allah ﷺ said, “Alī is from me, and I am from him.”³⁶⁵

It was also narrated by al-Qāsim ibn Yazīd al-Jarmī on the authority of Isrā’īl – Abū Ishāq – Hubayra, and Hānī’ – ‘Alī, as follows:

71. Aḥmad ibn Ḥarb – al-Qāsim, i.e. ibn Yazīd al-Jarmī – Isrā’īl – Abū Ishāq – Hubayra ibn Yuraym and Hānī’ ibn Hānī’ – ‘Alī:

As we were setting out from Makka,³⁶⁶ Ḥamza’s daughter³⁶⁷ followed them, calling, ‘Uncle! Uncle!’ ‘Alī³⁶⁸ took her hand and said to Fāṭima, ‘Here is your cousin.’ He picked her up, and then ‘Alī, Zayd³⁶⁹ and Ja’far began to argue over who would take care of her. ‘Alī said, ‘I deserve her the most as she is my uncle’s daughter.’ Ja’far said, ‘She is the daughter of my uncle and her maternal aunt is my wife.’ Zayd said, ‘She is my brother’s daughter.’ The Prophet ﷺ gave her over to her maternal aunt, saying, ‘The maternal aunt is like the mother.’ To ‘Alī, he said, ‘You are from me, and I am from you.’ To Ja’far, he said, ‘You resemble me in appearance and character.’ And to Zayd, he said, ‘You are our brother and our freedman.’³⁷⁰



364 Also narrated by al-Tirmidhī (*al-Manāqib*, vol. 5, p. 299) and Aḥmad in his *Musnad*, (*Hadīth Hubsbī*, vol. 4, p. 165).

365 Also narrated by al-Bukhārī in his *Ṣaḥīḥ*, (*Kitāb al-Faḍā’il*, *Bāb Faḍā’il ‘Alī*), al-Tirmidhī (*al-Manāqib*, vol. 5, p. 635) and al-Bayhaqī in his *Sunan* (vol. 8, p.5).

366 i.e. to return to Madina after performing the ‘Umra.

367 She was Umāma bint Ḥamza ibn ‘Abd al-Muṭṭalib. Her father was martyred at Uḥud and her mother, Salmā bint ‘Umays, continued to live in Makka after that.

368 ‘Alī’s report takes the third person from here on.

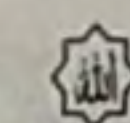
369 He is Zayd ibn Ḥāritha, the freedman of the Messenger of Allah ﷺ. The Prophet made him and Ḥamza brothers, may Allah be pleased with both of them.

370 Also narrated by Abū Dāwūd in his *Sunan* (vol. 2, p. 71), Aḥmad in his *Musnad* (vol. 1, p. 98) and al-Ḥākim in his *Mustadrak* (vol. 3, p. 120), and he declared it rigorously authentic.

The Prophet’s ﷺ Words, “Alī Is Like My Own Self”

72. Al-‘Abbās ibn Muḥammad al-Dūrī – al-Aḥwaṣ ibn Jawwāb – Yūnus ibn Abī Ishāq – Abū Ishāq – Zayd ibn Yuthay’:

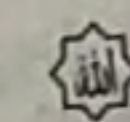
Abū Dharr said, ‘The Messenger of Allah ﷺ said, “The Banū Walī’a³⁷¹ will stop this or I will send to them a man who is like my own self. He will do to them as I command him and slay their warriors and capture their kinsfolk.” A moment later I was surprised by ‘Umar, who seized my belt from behind and said, “Who did he mean?” I said, “It was not you or your companion that he meant.” He said, “Who, then?” I said, “The shoe-mender.” ‘Alī used to mend shoes.’³⁷²



The Prophet’s ﷺ Words to ‘Alī, ‘You Are My Sincere Friend and My Confidant’

73. Zakariyyā ibn Yaḥyā – Ibn Abī ‘Umar and Abū Marwān – ‘Abd al-‘Azīz – Yazīd ibn ‘Abdallāh ibn Usāma ibn al-Ḥād – Muḥammad ibn Nāfi’ ibn ‘Ujayr – his father – ‘Alī:

The Messenger of Allah ﷺ said, ‘You, ‘Alī, are my sincere friend and my confidant.’³⁷³



The Prophet’s ﷺ Words, ‘No One Can Discharge My Duty Except for Me and ‘Alī’

74. Aḥmad ibn Sulaymān – Yaḥyā ibn Ādam – Isrā’īl – Abū Ishāq – Ḥubshī ibn Junāda al-Salūlī:

The Messenger of Allah ﷺ said, “Alī is from me and I am from him, and no one can discharge my duty except me and ‘Alī.”³⁷⁴

371 The kings of Ḥadramawt, Yemen

372 Also narrated by al-Ḥākim in his *Mustadrak*, (vol. 2, p. 220), he declared it rigorously authentic, and Ibn ‘Asākir (vol. 12, p. 85)

373 Also narrated by Abū Dāwūd in his *Sunan* (vol. 2, p.709), al-Bayhaqī in his *Sunan* (vol. 8, p. 6) and al-Bukhārī in his *Tārīkh*, (vol. 1, p. 250)

374 Also narrated by Aḥmad, al-Tirmidhī, al-Nisā’ī and Ibn Mājah according to al-Suyūṭī (*Saḡbīr*, vol. 2, p. 69).



The Prophet's ﷺ Instruction That 'Alī Would Be the One to Deliver the Disavowal

75. Muḥammad ibn Bashshār – 'Affān and 'Abd al-Ṣamad – Ḥammād ibn Salama – Simāk ibn Ḥarb – Anas:

The Prophet ﷺ sent the Disavowal³⁷⁵ with Abū Bakr and then called him back and said, 'No one should convey this from me but a man from my family.' He then summoned 'Alī and gave it to him.³⁷⁶

76. Al-'Abbās ibn Muḥammad al-Dūrī – Abū Nūḥ ('Abd al-Raḥmān ibn Ghazwān Qurād) – Yūnus ibn Abī Ishāq – Abū Ishāq – Zayd ibn Yuthayf – 'Alī:

The Messenger of Allah ﷺ sent the Disavowal to the people of Makka with Abū Bakr and then sent 'Alī after him, saying to him, 'Take the document and proceed with it to the people of Makka.'

'Alī said, 'So I caught up with him and took the document from him, and Abū Bakr went off dejected. He said, 'O Messenger of Allah, was something revealed about me?' "No," he replied, "but I was commanded to either deliver it myself or have a man of my Household do it."³⁷⁷

77. Zakariyyā ibn Yaḥyā – 'Abdallāh ibn 'Umar – Asbāt – Fiṭr – 'Abdallāh ibn Sharīk – 'Abdallāh ibn Ruqaym – Sa'd:

The Messenger of Allah ﷺ sent Abū Bakr with the Disavowal, but while he was on the way he sent 'Alī, who took it from him and proceeded with it himself. Abū Bakr was upset by this, and so ['Alī] said, "The Messenger of Allah ﷺ said, "No one can discharge my duty except me or a man who is from me."³⁷⁸

375 That is, *Sūra al-Tawba*, which pronounced the disavowal of the treaty that the idolaters had violated.

376 Also narrated by Aḥmad in his *Musnad*, (vol. 3, p. 212, 283, *Ḥadīth Anas ibn Mālik*) and *al-Tirmidhī* (vol. 4, p. 339).

377 Also narrated by Aḥmad in his *Musnad* (vol. 1, p. 3), Ibn 'Asākir in his *Tārīkh Dimashq* (vol. 12, p. 151) and al-Ṭabarī in his *Tafsīr* (vol. 10, p. 64).

378 Also narrated by al-Suyūṭī in *al-Durr al-Manthūr* (vol. 3, p. 227, *Sūrat Barā'a*), (tn): where he attributes the narration to Ibn Mardawayh.

78. Ishāq ibn Ibrāhīm ibn Rāhawayh³⁷⁹ – Abū Qurra Mūsā ibn Ṭāriq – Ibn Jurayj – 'Abdallāh ibn 'Uthmān ibn Khuthaym – Abū al-Zubayr:

Jābir said, 'When the Prophet ﷺ returned from the 'umra of al-Ji'rāna,³⁸⁰ he sent Abū Bakr to do the ḥajj, and we went with him. When we reached al-'Arj,³⁸¹ he made the *iqāma* for the dawn prayer and was just about to make the opening *takbir* when he heard the bellow of a camel behind him. He said, "That is the bellow of the Messenger of Allah's ﷺ camel, upon which the Messenger of Allah ﷺ rode during his pilgrimage. Perhaps it is the Messenger of Allah ﷺ and we can pray with him." Then 'Alī came along, riding upon it. Abū Bakr said to him, "Have you come you as a commander or a messenger?" "Nay, as a messenger," 'Alī said, "the Messenger of Allah ﷺ has sent me with the Disavowal so that I can recite it to the people at the stages of the pilgrimage."

'We arrived in Makka, and on the day before the day of *tarwiya*³⁸² Abū Bakr stood and gave a sermon to the people, telling them how to do their rites. When he had finished, 'Alī stood and recited the Disavowal to the people until he had finished it. We then went out with him. Again, on the day of 'Arafa, Abū Bakr stood and gave a sermon to the people, telling them how to do their rites. When he had finished, 'Alī stood and recited the *sūra* of Disavowal to the people until he had finished it. Then, on the day of the sacrifice, we went forth and when Abū Bakr returned he gave a sermon to the people and told them how to do their *ifāda*,³⁸³ how to do their sacrifice and how to do their rites. When he had finished, 'Alī stood and recited the *sūra* of Disavowal to the people until he had finished it. On the day of the first departure,³⁸⁴ Abū Bakr stood and gave a sermon to the people, telling them how to depart and how to cast their pebbles, and he taught them their rites. When he had finished, 'Alī stood and recited the *sūra* of Disavowal to the people until he had finished it.³⁸⁵

379 Ishāq ibn Rāhawayh is Abū Yāqūb ibn Abī al-Ḥasan Ibrāhīm ibn Muqallad ibn Ibrāhīm, descended from Tamīm ibn Murra. Al-Dhahabī called him 'the Scholar of Khorasan', and Aḥmad ibn Ḥanbal said that he knew no equal to him in the whole of Iraq. He was a contemporary of Ibn Ḥanbal. He died in 238 AH.

380 A place between Makka and Ṭā'if.

381 A place between Makka and Madina that is seventy-eight miles from Madina.

382 Namely, the eighth day of Dhū al-Ḥijja. [tn]

383 Namely, the circumambulation (*ṭawāf*) that is performed during the Greater Pilgrimage when one returns from 'Arafa to Mecca. [tn]

384 Ar. *yaum al-naḥr*, which is the second of the days of *tashrīq* (the days following the 'Eid) on which the pilgrims go from Mina to Makka. [tn]

385 Also narrated by al-Nasā'ī in his *Sunan* (vol. 5, p. 247), by al-Bayhaqī in his *Sunan*, (vol. 5, p. 111) and al-Ḥākim in his *Mustadrak* (vol. 3, p. 51), who declared it rigorously authentic and



The Prophet's ﷺ Words: 'Whoever I am a patron to, 'Alī is his patron'

79. Muḥammad ibn al-Muthannā – Yaḥyā ibn Ḥammād – Abū 'Awāna – Sulaymān – Ḥabīb ibn Abī Thābit – Abū al-Ṭufayl – Zayd ibn Arqam:

When the Messenger of Allah ﷺ was on the way back from the Farewell Pilgrimage, he set up camp at Ghadīr Khumm³⁸⁶ and had the ground swept between some trees. Then he said, 'It seems I have been summoned and I have answered the summons. I have left with you two weighty things, one of which is greater than the other: the Book of Allah and my Family, my Household. Mind, then, how you look after them in my stead, for they will never be divided until they come to the Pool.'³⁸⁷

He then said, 'Allah is my Master and I am the patron of every believer.' He then took 'Alī's hand and said, 'Whose patron (*mawla*) I am, his patron this man is. O Allah, be an ally to those who ally with him and an enemy to those who oppose him!'

Abū al-Ṭufayl said to Zayd, 'Did you hear this from the Messenger of Allah ﷺ?' He replied, 'All who were there among the trees saw him with their eyes and heard him with their ears.'³⁸⁸

80. Muḥammad ibn al-'Alā' – Abū Mu'āwiya – al-A'mash – Sa'd ibn 'Ubayda – Ibn Burayda:

Burayda said, 'The Messenger of Allah ﷺ sent us in a squadron and made 'Alī our commander. When we returned, he asked us, "How did you find your companion's company?" Either I complained about him or someone else did, for when I raised my head – as I would often look at the ground – I saw that the Messenger of Allah's ﷺ face had reddened. He said, "Whoever I am a patron to, 'Alī is his patron."³⁸⁹

al-Dhahabī agreed with him.

³⁸⁶ Between Makka and Madina, two miles from Juḥfa.

³⁸⁷ Ar. *al-Ḥawḍ*, where the Messenger of Allah ﷺ will meet the believers before they enter Paradise. [tn]

³⁸⁸ Also narrated by Aḥmad in his *Musnad* (vol. 4, p. 370), al-Bazzār in *Kashf al-Aṣṭār* (vol. 3, p. 189) and al-Ṭabarānī in his *Mu'jam al-Kabīr* (vol. 5, p. 185).

³⁸⁹ Also narrated by Aḥmad in his *Musnad*, (*Ḥadīth Burayda*, vol. 5, p. 35), al-Ṭabarānī in his *Mu'jam al-Ṣagḥīr* (vol. 1, p. 71) and Abū Nu'aym in his *Hilya* (vol. 4, p. 23)

81. Muḥammad ibn al-Muthannā – Abū Aḥmad – 'Abd al-Malik ibn Abī Ghaniyya – al-Ḥakam – Sa'id ibn Jubayr – Ibn 'Abbās:

Burayda said, 'The Messenger of Allah ﷺ sent me with 'Alī to Yemen and I felt that he did something harsh, so when I returned I complained to the Prophet ﷺ about him. He raised his head to me and said, "Burayda, whoever I am a patron to, 'Alī is his patron."³⁹⁰

82. Abū Dāwūd – Abū Nu'aym – 'Abd al-Malik ibn Abī Ghaniyya – al-Ḥakam – Sa'id ibn Jubayr – Ibn 'Abbās:

Burayda said, 'I went to Yemen with 'Alī and I felt that he did something harsh, so when I returned I went to the Prophet ﷺ and spoke critically about 'Alī. The Messenger of Allah's ﷺ face began to change, and he said, "Burayda, am I not nearer to the believers than their own selves?" "Indeed you are, O Messenger of Allah," I said. He said, "Whoever I am a patron to, 'Alī is his patron."³⁹¹

83. Zakariyyā ibn Yaḥyā – Naṣr ibn 'Alī – 'Abdallāh ibn Dāwūd – 'Abd al-Wāḥid ibn Ayman – his father – Sa'd:

The Messenger of Allah ﷺ said, 'Whoever I am a patron to, 'Alī is his patron.'³⁹²

84. Qutayba ibn Sa'id – Ibn Abī 'Adī – 'Awf – Maymūn Abī 'Abdallāh – Zayd ibn Arqam:

The Messenger of Allah ﷺ stood up and praised and lauded Allah. Then he said, 'Do you not know that I am nearer to every believer than his own self?' The people replied, 'Indeed yes, we testify that you are nearer to every believer than his own self!' He said, 'Then whoever I am a patron to, this man is his patron,' taking 'Alī by the hand.'³⁹³

³⁹⁰ Al-Suyūṭī narrated it in his *Ṣagḥīr* (vol. 3, p. 187) and he attributed the narration to Aḥmad, Ibn Mājah, al-Tirmidhī, al-Nasā'ī and al-Ḍiyyā', and al-Suyūṭī indicated it to be sound.

³⁹¹ Also narrated by Aḥmad in his *Musnad*, al-Ḥākim in his *Mustadrak* (vol. 3, p. 110) and Ibn Abī Shayba in his *Muṣannaf* (vol. 12, p. 83).

³⁹² Also narrated by Ibn Mājah in his *Sunan* (vol. 1, p. 45) and al-Ḥākim in his *Mustadrak* (vol. 3, p. 116); al-Dhahabī stated that al-Ḥākim did not declare it rigorously authentic.

³⁹³ Also narrated by Aḥmad in his *Musnad* (vol. 4, p. 372) and al-Ṭabarānī in his *Mu'jam al-Kabīr* (vol. 5, p. 229).

85. Muḥammad ibn Yaḥyā ibn ‘Abdallāh al-Naysābūrī, and Aḥmad ibn ‘Uthmān ibn Ḥakīm al-Awdī – ‘Ubaydallāh ibn Mūsā – Hānī’ ibn Ayyūb – Talḥa al-Ayāmī – ‘Umayra ibn Sa’d:

‘Alī called out to the people in the outer enclosure of the mosque, ‘Who heard the Messenger of Allah ﷺ say, “Whoever I am a patron to, ‘Alī is his patron?”’ Between ten and twenty men stood up and testified that they had.³⁹⁴

86. Muḥammad ibn al-Muthannā – Muḥammad – Shu’ba – Abū Ishāq – Sa’id ibn Wahb:

When ‘Alī called out to the people, five or six of the Companions of the Messenger of Allah ﷺ stood and testified that the Messenger of Allah ﷺ had said, ‘Whoever I am a patron to, ‘Alī is his patron.’³⁹⁵

87. ‘Alī ibn Muḥammad ibn ‘Alī, the chief judge of al-Miṣṣīṣa³⁹⁶ – Khalaf – Isrā’īl – Abū Ishāq:

Sa’id ibn Wahb said that six people near to him stood up. Zayd ibn Yuthay’ said, ‘Six people near to me stood up and testified that the Messenger of Allah ﷺ had said, “Whoever I am a patron to, ‘Alī is his patron.”’

88. Abū Dāwūd – ‘Imrān ibn Abān – Sharīk – Abū Ishāq:

Zayd ibn Yuthay’ said that he heard ‘Alī ibn Abī Ṭālib say, on the pulpit in Kufa, ‘I call, in the Name of Allah, upon a certain man, and I call upon none but the Companions of Muḥammad ﷺ. Who heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, “Whoever I am a patron to, ‘Alī is his patron. O Allah, be an ally to those who ally with him and an enemy to those who oppose him?”’ Six people stood up on one side of the pulpit, and six on the other side, and they all testified that they heard the Messenger of Allah ﷺ say it.

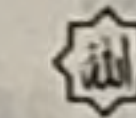
Sharīk said, ‘I asked Abū Ishāq if al-Barrā’ ibn ‘Āzib heard this from the Messenger of Allah ﷺ and he said that he did.’

³⁹⁴ Also narrated by Abū Nu’aym in his *Hilya* (vol. 5, p. 229), and al-Ṭabarānī in his *Mu’jam al-Ṣaḡbir* (vol. 1, p. 65) and *Mu’jam al-Awsaṭ* (vol. 2, p. 126).

³⁹⁵ Also narrated by Aḥmad in his *Musnad* (vol. 5, p. 336).

³⁹⁶ A town in the Levant on the Mediterranean coast. [tn]

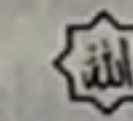
Abū ‘Abd al-Raḥmān [al-Nasā’ī] says: ‘Imrān ibn Abān is not a strong narrator of ḥadīth.’³⁹⁷



The Prophet’s ﷺ Words ‘Alī Is The Patron of Every Believer After Me’

89. Qutayba ibn Sa’id – Ja’far (ibn Sulaymān) – Yazīd al-Rushk – Muṭarrif ibn ‘Abdallāh – ‘Imrān ibn Ḥuṣayn:

The Messenger of Allah ﷺ sent an army forth with ‘Alī ibn Abī Ṭālib at their head. He went with the company and claimed a slave-girl [from among the captives]. They criticised him for this, and four Companions of the Messenger of Allah ﷺ agreed that when they returned to the Messenger of Allah ﷺ they would tell him what ‘Alī had done. The practice of the Muslims when returning from an expedition was to go first to the Messenger of Allah ﷺ and greet him, and then go to their camps. When the company returned to the Prophet ﷺ one of the four approached and said, ‘O Messenger of Allah, what say you of ‘Alī, who did such-and-such?’ The Messenger of Allah ﷺ turned away from him. Then the second stood and said the same, and then the third and then the fourth. Finally, the Messenger of Allah ﷺ turned to them, the anger visible on his face, and said, ‘What do you want with ‘Alī? ‘Alī is from me and I am from him, and he is the patron of every believer after me.’³⁹⁸



The Prophet’s ﷺ Words, ‘Alī Shall Be Your Patron After Me’

90. Wāṣil ibn ‘Abd al-‘Alā al-Kūfī – Ibn Fuḍayl – al-Ajlaḥ – ‘Abdallāh ibn Burayda:

Burayda said, ‘The Messenger of Allah ﷺ sent us to Yemen with Khālid ibn al-Walīd and sent ‘Alī at the head of another army, saying, “If you meet ‘Alī shall command all of you, and if you are apart each of you shall command his men.” We encountered the Banū Zubayd of Yemen and the Muslims defeated the idolaters, slaying the warriors and capturing the civilians, and ‘Alī claimed a slave-girl from amongst the captives for himself. Khālid wrote

³⁹⁷ Also narrated by ‘Abdallāh ibn Aḥmad in *Zawā’id al-Musnad* (vol. 1, p. 112) and by al-Bazzār in *Kashf al-Astār* (vol. 3, p. 190).

³⁹⁸ Also narrated by al-Tirmidhī (vol. 5, p. 296) and Aḥmad in his *Musnad* (vol. 4, p. 437).

a message to the Prophet ﷺ about this and commanded me to criticise 'Alī for it. I took the message to him and criticised 'Alī, and the Messenger of Allah's ﷺ face changed. "I seek refuge,"³⁹⁹ I said, "for you sent me out with a man and commanded me to obey him, and so I have conveyed the message I was sent to convey." The Messenger of Allah ﷺ said, "Burayda, do not speak ill of 'Alī, for 'Alī is from me and I am from him, and this man shall be your patron after me."⁴⁰⁰



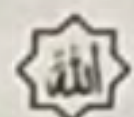
The Prophet's ﷺ Words, 'He Who Insults 'Alī Insults Me'

91. Al-'Abbās ibn Muḥammad al-Dūrī – Yaḥyā ibn Abī Bukayr – Isrā'īl – Abū Ishāq:

Abū 'Abdallāh al-Jadalī said, 'I visited Umm Salama, and she said, "Is the Messenger of Allah ﷺ an object of insult for you?" I said, "Glory be to Allah!" or "I seek refuge in Allah!" She said, "I heard the Messenger of Allah ﷺ say, 'He who insults 'Alī insults me.'"⁴⁰¹

92. 'Ubayd al-A'lā ibn Wāṣil ibn 'Abd al-A'lā al-Kūfī – Ja'far ibn 'Awn – Shaqīq ibn Abī 'Abdallāh:

Abū Bakr ibn Khālid ibn 'Arfaṭa said, 'I saw Sa'd ibn Mālik in Madina. He said to me, "I hear that your people have been insulting 'Alī." "We have," I replied. He said, "Perhaps you have insulted him yourself?" "I seek refuge in Allah!" I replied. "Do not insult him," he said, "for even if a saw were placed over the middle of my head and I was told to insult 'Alī, I would not insult him after hearing what I heard from the Messenger of Allah ﷺ."⁴⁰²



Encouragement of Allegiance to 'Alī and Discouragement of Enmity to Him

93. (a) Hārūn ibn 'Abdallāh al-Baghdādī – Muṣ'ab ibn al-Miqdām – Fiṭr ibn

³⁹⁹ Namely, from your reproach. [tn]

⁴⁰⁰ Also narrated by Aḥmad in his *Musnad* (vol. 5, p. 356).

⁴⁰¹ Also narrated by Aḥmad in his *Musnad* (vol. 6, p. 323) and al-Ḥākim *Mustadrak* (vol. 3, p. 121).

⁴⁰² Also narrated by al-Bazzār in *Kashf al-Astār* (vol. 3, p. 200) and al-Bukhārī in his *Tārīkh* (vol. 9, p. 11).

Khalifa – Abū al-Ṭufayl:

(b)⁴⁰³ Abū Dāwūd – Muḥammad ibn Sulaymān – Fiṭr – Abū al-Ṭufayl 'Āmir ibn Wāthila:

'Alī gathered the people in the outer enclosure and said, 'I call in the Name of Allah upon every man who heard the Messenger of Allah ﷺ say what he said on the day of Ghadīr Khumm.' Some people stood up and testified that the Messenger of Allah ﷺ stood and said on the day of Ghadīr Khumm, 'Do you not know that I am nearer to the believers than their own selves?' He then took 'Alī's hand and said, 'Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him and an enemy to those who oppose him!'

Abū al-Ṭufayl said, 'I then went away, feeling somewhat uncertain about this. Then I met Zayd ibn Arqam and repeated it to him, and he said, "And you deny it? I heard it from the Messenger of Allah ﷺ myself."

The wording here is that of Abū Dāwūd.⁴⁰⁴

94. Zakariyyā ibn Yaḥyā al-Sijistānī – Muḥammad ibn 'Abd al-Raḥīm – Ibrāhīm – Ma'n – Mūsā ibn Ya'qūb – al-Muhājir ibn Mismār – 'Ā'isha bint Sa'd and 'Āmir ibn Sa'd – Sa'd:

The Messenger of Allah ﷺ gave a sermon, saying, 'O people, I am your patron.' They said, 'You have spoken the truth!' He then took 'Alī's hand and raised it, and said, 'This is my patron and the discharger of my duty. Allah will be an ally to those who ally with him and an enemy to those who oppose him.'

95. Aḥmad ibn 'Uthmān Abū al-Jawzā' – Ibn 'Athma – Mūsā ibn Ya'qūb – al-Muhājir ibn Mismār – 'Ā'isha bint Sa'd:

The Messenger of Allah ﷺ took 'Alī's hand and then gave a sermon, first praising and lauding Allah and then saying, 'Do you not know that I am nearer to you than your own selves?' The people said, 'Yes, you have spoken the truth, O Messenger of Allah!' He then took 'Alī's hand and raised it, and said, 'Whoever I am a patron to, this man is his patron. Allah will be the ally of those who ally with him and the enemy of those who oppose him.'

⁴⁰³ This is another chain of transmission for the same *ḥadīth*. [tn]

⁴⁰⁴ Also narrated by Aḥmad in his *Musnad* (vol. 4, p. 370) al-Ṭabarānī in his *Mu'jam al-Kabīr*, (vol. 5, p. 370) and Ibn Ḥibbān (*Mawārid al-Zam'ān*, no. 544).

96. Zakariyyā ibn Yaḥyā – Muḥammad ibn Yaḥyā – Ya‘qūb ibn Ja‘far ibn Abī Kathīr – Muhājir ibn Mismār – ‘Ā’isha bint Sa‘d:

Sa‘d said, ‘We were with the Messenger of Allah ﷺ on the way to Makka. When he reached Ghadīr Khumm, he stopped the people and those who had gone ahead came back and those who had lagged behind caught up. Once everyone had assembled around him, he said, ‘O people, have I delivered the message?’ They said, ‘Yes.’ ‘O Allah, bear witness!’ he said three times, and then, ‘O people, who is your patron?’ ‘Allah and His Messenger!’ they said three times. He then took ‘Alī’s hand and raised it, and said, ‘Whomever Allah and His Messenger are a patron to, this man is his patron. O Allah, be an ally to those who ally with him and an enemy to those who oppose him!’⁴⁰⁵



Encouragement of Love for ‘Alī and the Prophet’s ﷺ Prayer for Those Who Love Him and Against Those Who Hate Him

97. Ishāq ibn Ibrāhīm – al-Naḍr ibn Shumayl – ‘Abd al-Jalīl ibn ‘Āṭiyya – ‘Abdallāh ibn Burayda:

Burayda said, ‘There was no one I hated more than ‘Alī ibn Abī Ṭālib. I even loved a man of Quraysh for no reason other than that he hated ‘Alī too. This man was sent forth at the head of some horsemen and I joined him for no other reason than hatred for ‘Alī. He took some prisoners and then wrote to the Prophet ﷺ requesting someone to distribute them,⁴⁰⁶ and he sent us ‘Alī. At the same time, there was a young lady among the captives and she was one of the finest of them. When he made the distribution, the slave-girl was put among the fifth⁴⁰⁷ and then she ended up in the fifth that went to the Prophetic Household. Then that fifth was divided again and she ended up in the share of ‘Alī’s family. After a while he came to us, his head dripping with water. We asked him why, and he said, ‘Did you not see that slave-girl? She was part of the distribution and ended up in the share of the Household

⁴⁰⁵ The more authentic reports state that this event occurred on the way back to Madina from Makka, not on the way to Makka.

⁴⁰⁶ In Arabic, the literal meaning is to divide into fifths, as this is what is done with the spoils of war. Four fifths go to the combatants while the remaining fifth is divided into fifths again with one fifth going to the Prophet ﷺ and (after his passing) to matters of public interest to the Muslims, one fifth to the relatives of the Prophet ﷺ, and then to poor orphans, those short of money and travellers needing money. [tn]

⁴⁰⁷ The fifth that does not go to the combatants. [tn]

of the Prophet ﷺ and then in the family of ‘Alī, so I had my way with her.” [My companion] wrote a message to the Prophet ﷺ and sent me with it to corroborate what it said about ‘Alī. I began to read what the message said about ‘Alī, pausing after each sentence to affirm that it was true. Finally, the Messenger of Allah ﷺ took my hand and said, “Do you hate ‘Alī?” I said that I did. He replied, “Do not hate him; and if you love him, then love him more. For by Him in whose hand is my soul, the rightful share of ‘Alī’s family is far more than a slave-girl!” Thenceforth, no one but the Messenger of Allah ﷺ was more beloved to me than ‘Alī.’

‘Abdallāh ibn Burayda said, ‘By Allah, the chain of this ḥadīth has no one between me and the Prophet ﷺ but my father.’⁴⁰⁸

98. Al-Ḥusayn ibn Ḥurayth al-Marwazī – al-Faḍl ibn Mūsā – al-‘Ā’mash – Abū Ishāq – Sa‘id ibn Wahb:

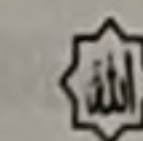
‘Alī said in the open enclosure, ‘I call in the Name of Allah upon those who heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, “Allah is my Patron and I am the patron of the believers. Whoever I am a patron to, ‘Alī is his patron. O Allah, be an ally to those who ally with him and an enemy to those who oppose him, and aid those who aid him.”’

Sa‘id said that six men rose by his side, and Zayd ibn Yuthay‘ said that six men rose by his side. ‘Amr Dhū Murr’s narration of the ḥadīth says that he ﷺ said, ‘Love those who love him and hate those who hate him...’

It was narrated by Isrā’īl on the authority of Ishāq al-Shaybānī, from ‘Amr Dhū Murr, with the word ‘love’, as follows:

99. ‘Alī ibn Muḥammad ibn ‘Alī – Khalaf ibn Tamīm – Isrā’īl – Abū Ishāq:

‘Amr Dhū Murr said, ‘I saw ‘Alī in the open enclosure, calling upon the Companions of Muḥammad ﷺ, “Whom among you heard the Messenger of Allah ﷺ say what he said on the day of Ghadīr Khumm?” Some people stood up and proclaimed that they had heard the Messenger of Allah ﷺ say, “Whoever I am a patron to, ‘Alī is his patron. O Allah, be an ally to those who ally with him and an enemy to those who oppose him. Love those who love him, hate those who hate him and aid those who aid him!”’



⁴⁰⁸ Also narrated by Ibn al-Athīr in a shorter form in *Usd al-Ghāba* (vol. 1 p. 210) as well as by Ahmad in his *Musnad* (vol. 5 p. 350) and al-Bukhārī in his *Ṣaḥīḥ* (*Kitāb al-Faḍā’il*, *Faḍā’il ‘Alī* ﷺ).

The Difference Between the Believer and the Hypocrite

100. Abū Kurayb Muḥammad ibn al-‘Alā’ al-Kūfī – Abū Mu‘āwiya – al-A‘mash – ‘Adī ibn Thābit – Zirr ibn Ḥubaysh:

‘Alī said, ‘By Him who splits the grain and creates the soul, the Unlettered Prophet ﷺ vowed unto me that none loves me but a believer and none hates me but a hypocrite.’⁴⁰⁹

101. Wāṣil ibn ‘Abd al-A‘lā – Wakī‘ – al-A‘mash – ‘Adī ibn Thābit – Zirr ibn Ḥubaysh:

‘Alī said, ‘The Prophet ﷺ vowed unto me that none loves me but a believer and none hates me but a hypocrite.’⁴¹⁰

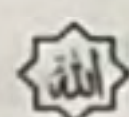
102. Yūsuf ibn ‘Īsā – al-Faḍl ibn Mūsā – al-A‘mash – ‘Adī – Zirr:

‘Alī said, ‘The Prophet ﷺ vowed unto me, “None loves you but a believer, and none hates you but a hypocrite.”’⁴¹¹

The Messenger of Allah’s ﷺ Parable of ‘Alī ibn Abī Ṭālib

103. Muḥammad ibn ‘Abdallāh ibn al-Mubārak al-Makhzūmī – Yaḥyā ibn Ma‘īn – Abū Ḥafs al-Abār – al-Ḥakam ibn ‘Abd al-Malik – al-Ḥārith ibn Ḥaṣīra – Abū Ṣādiq – Rabī‘a ibn Najid – ‘Alī:

The Messenger of Allah ﷺ said, ‘O ‘Alī, you have something in common with ‘Īsā: the Jews hated him so much that they spoke a vile lie about his mother while the Christians loved him so much that they put him in a position that was not rightfully his.’⁴¹²



409 Also narrated by Muslim in his *Ṣaḥīḥ* (*Kitāb al-Īmān*, *Bāb Ḥubb ‘Alī* ﷺ *min al-Īmān*, no. 113).

410 Also narrated by Aḥmad in *Musnad* (vol. 1, p. 128).

411 *Al-Nasā’ī* also includes this in his *Sunan* (vol. 8, p. 115) and it is also narrated by al-Tirmidhī (vol. 5, p. 306) and Abū Nu‘aym in *al-Hilya* (vol. 4, p. 185).

412 Also narrated by al-Ḥākim in his *Mustadrak* (vol. 3, p. 123), who declared it rigorously authentic, although al-Dhahabī disagreed, and by al-Bukhārī in his *Tārīkh* (vol. 3, p. 28). It has also been mentioned by ‘Abd Allah ibn Aḥmad ibn Ḥanbal in *Zawā’id al-Musnad*, (vol. 1, p. 160).

The Nearness of ‘Alī ibn Abī Ṭālib to the Prophet ﷺ and How He Stuck with Him, and How the Messenger of Allah ﷺ Loved Him

104. Ismā‘īl ibn Mas‘ūd al-Baṣrī – Khālīd – Shu‘ba – Abū Ishāq – al-‘Alā’:

A man asked Ibn ‘Umar about ‘Uthmān, and he said, ‘He was one of those who turned back on the day the two sides met in battle,⁴¹³ after which Allah relented to him. Then he made an error and so they killed him.’ He then asked him about ‘Alī, and he said, ‘Do not ask about him. Do you not see how close he was to the Messenger of Allah ﷺ?’⁴¹⁴

105. Hilāl ibn al-‘Alā’ ibn Hilāl – al-Ḥusayn – Zuhayr – Abū Ishāq:

Al-‘Alā’ ibn ‘Irār said, ‘I asked ‘Abdallāh ibn ‘Umar, “Will you not tell me about ‘Alī and ‘Uthmān?” He replied, “As for ‘Alī, just consider the position of his house with respect to the house of the Messenger of Allah ﷺ.⁴¹⁵ I will say no more to you about him than this. As for ‘Uthmān, he made a

413 This is referring to the Battle of Uḥud and Allah’s statement regarding it: **‘Those among you who turned back on the day the two sides met – Satan made them slip on account of something which they had earned; and now Allah has pardoned them. Allah is forgiving and forbearing’** [3:155]. Imam Ibn Kathīr relates the following *ḥadīth* in his *Tafsīr* from the *Ṣaḥīḥ* of Imam al-Bukhārī: It is related that ‘Uthmān ibn Mawḥab said, ‘A man came to perform the pilgrimage and he saw some people sitting, so he said, “Who are these people sitting?” They said, “These are Quraysh.” He said, “Who is the old man?” They said, “Ibn ‘Umar.” Thus, he went to him and said, “I want to ask you about something so tell me.” Then he said, “I implore you by the sanctity of this house. Do you know that ‘Uthmān ibn ‘Affān fled on the day of Uḥud?” He said, “Yes.” He said, “Do you know that he was absent on the day of Badr and did not witness it?” He said, “Yes.” He said, “Do you know that he was absent at the Pledge of Riḍwān and thus did not witness it?” He said, “Yes.” He said, “So explain.” Ibn ‘Umar said, “Come and I will inform you and clarify for you what you have asked me about. As for his fleeing on the day of Uḥud, I bear witness that Allah has pardoned him for it. As for his absence from Badr, indeed he had a daughter of the Prophet ﷺ under his care and she was ill, so the Messenger of Allah ﷺ said to him, ‘Indeed, you have the reward of a man martyred at Badr as well as his share [of the spoils].’ As for his absence from the Pledge of Riḍwān, if there had been someone dearer to those in Makka than ‘Uthmān he [i.e. the Prophet ﷺ] would have sent him in his place, so he sent ‘Uthmān. Thus, the Pledge of Riḍwān took place after ‘Uthmān had gone to Makka. Then the Prophet ﷺ said with his right hand, “This is ‘Uthmān’s hand” and with it he struck his other hand. Then he said, “This is ‘Uthmān’s hand. With it I shall go with you now.” (tn): This is found in Imam Ibn Kathīr’s commentary of *Sūra ‘Al-‘Imrān* 3:153 (Beirut: Dār Ibn Hazm, 1423/2002), 2:626–627.

414 Also narrated in a slightly different form by al-Ṭabarānī (*al-Awsaṭ*, vol. 3, p. 338), al-Saḥīḥī (*Muḥannaḥ*, vol. 11, p. 232) and Aḥmad (*al-Faḍā’il*, no. 1012).

415 See *ḥadīth* 38.

grave mistake on the day of Uḥud, but Allah pardoned him. Then he made a small error with regards to you people, but you killed him!”

106. Aḥmad ibn Sulaymān al-Rahāwī – ‘Ubaydallāh – Isrā’īl – Abū Ishāq:

Al-‘Alā’ ibn ‘Irār said, ‘I asked Ibn ‘Umar in the mosque of the Messenger of Allah ﷺ about ‘Alī and ‘Uthmān. He replied, “As for ‘Alī, ask me not about him, but consider instead his position with the Messenger of Allah ﷺ. There is no house in the mosque but his house. And as for ‘Uthmān, he made a grave error on the day the two sides met, but then Allah pardoned him and forgave him. Then he made a smaller error with regards to you people, but you killed him!”

107. Ismā’īl ibn Ya‘qūb ibn Ismā’īl – Ibn Mūsā, i.e. Muḥammad ibn Mūsā ibn A‘yan – his father – ‘Atā’ – Sa‘īd ibn ‘Ubayda:

A man came to Ibn ‘Umar and asked him about ‘Alī. He replied, ‘Ask me not about ‘Alī, but consider instead the position of his house in relation to the Messenger of Allah’s ﷺ house.’ The man said, ‘But I hate him.’ He replied, ‘Then may Allah hate you.’⁴¹⁶

108. Hilāl ibn al-‘Alā’ ibn Hilāl – al-Ḥusayn ibn ‘Ayyāsh – Zuhayr – Abū Ishāq:

‘Abd al-Rahmān ibn Khālid asked Qutham ibn al-‘Abbās why ‘Alī inherited from the Messenger of Allah ﷺ. He answered, “‘Alī was always the first of us to follow him, and he stuck closer to him than any of us.”⁴¹⁷

Zayd ibn Abī Unaysa differed with him, and said that it was Khālid ibn Qutham who said this, as follows:

109. Hilāl ibn al-‘Alā’ – his father – ‘Ubaydallāh – Zayd ibn Abī Unaysa – Abū Ishāq:

Khālid ibn Qutham was asked, ‘Why did ‘Alī inherit from the Messenger of Allah ﷺ rather than your grandfather, when he was his uncle?’ He replied,

⁴¹⁶ Also narrated by Ibn Abī Shayba in his *Muṣannaf* (vol. 13, p. 85), al-Ṭabarānī in his *Mu‘jam al-Kabīr* (vol. 12, p. 416) and al-Bayhaqī in his *Sunan* (vol. 8, p. 192).

⁴¹⁷ Also narrated by al-Ḥākim in his *Mustadrak* (vol. 3, p. 125) and al-Ṭabarānī in his *Mu‘jam al-Kabīr* (vol. 19, p. 40).

‘Alī was always the first of us to follow him and he stuck more closely to him than any of us.’

110. ‘Abda ibn ‘Abd al-Rahīm al-Marwazī – ‘Amr ibn Muḥammad – Yūnus ibn Abī Ishāq – al-‘Ayzār ibn Ḥurayth – al-Nu‘mān ibn Bashīr:

Abū Bakr asked leave to go in to see the Prophet ﷺ whereupon he heard ‘Ā’isha say with a raised voice, ‘By Allah, I know that ‘Alī is more beloved to you than my father!’ Abū Bakr went to her as if he were going to strike her, saying, ‘Daughter of so-and-so, I see you raising your voice above the Messenger of Allah ﷺ.’ The Messenger of Allah ﷺ held his hand back, and then Abū Bakr went out in a state of anger. ‘O ‘Ā’isha,’ the Messenger of Allah ﷺ said, ‘do you see how I saved you from the man?’ Later, Abū Bakr asked leave to come in again, and by then the Messenger of Allah ﷺ and ‘Ā’isha had made up. He said, ‘Let me enter in peace just as you let me enter in war!’ The Messenger of Allah ﷺ replied, ‘We have.’⁴¹⁸

111. Muḥammad ibn Ādam – Ibn Abī Ghaniyya – his father – Abū Ishāq:

Jamī’ (ibn ‘Umayr) said, ‘I went to see ‘Ā’isha with my mother while I was still a young lad. ‘Alī was mentioned to her and she said, “I never saw a man more beloved to the Messenger of Allah ﷺ than him, nor any woman more beloved to the Messenger of Allah ﷺ than his wife.”’⁴¹⁹

112. ‘Amr ibn ‘Alī – ‘Abd al-‘Azīz ibn al-Khaṭṭāb, who was trustworthy – Muḥammad ibn Ismā’īl ibn Rajā’ al-Zubaydī – Abū Ishāq al-Shaybānī:

Jamī’ (ibn ‘Umayr) said, ‘I went to see ‘Ā’isha with my mother and heard her asking her, from behind the curtain, about ‘Alī. She replied, “This man of whom you ask me – I know of no one who was more beloved to the Messenger of Allah ﷺ than him, and no one more beloved to him than his wife.”’⁴²⁰

113. Zakariyyā ibn Yaḥyā – Ibrāhīm ibn Sa‘īd – Shādhān – Ja‘far al-Aḥmar – ‘Abdallāh ibn ‘Atā’ – Ibn Burayda:

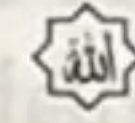
⁴¹⁸ Also narrated by Aḥmad in his *Musnad* with a slightly different wording.

⁴¹⁹ Also narrated by al-Tirmidhī in his *Jāmi‘ al-Ṣaḥīḥ* (vol. 5, p. 362) and al-Ḥākim in his *Mustadrak* (vol. 3, p. 154), who declared it rigorously authentic.

⁴²⁰ Also narrated by al-Tirmidhī, who has different wording.

A man asked Burayda which woman was most beloved to the Messenger of Allah ﷺ. He replied, 'Of all people, the most beloved of women to the Messenger of Allah ﷺ was Fāṭima, and of men it was 'Alī.'

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: 'Abdallāh ibn 'Aṭā' was not a strong narrator of ḥadīth.⁴²¹



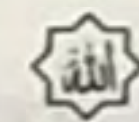
The Way 'Alī Would Go to See the Messenger of Allah ﷺ and Ask Him Questions or Remain Silent

114. Muḥammad ibn Wahb – Muḥammad ibn Salama – Abū 'Abd al-Raḥīm – Zayd (ibn Abī Unaysa) – al-Ḥārith – Abū Zur'a ibn 'Amr ibn Jarīr – 'Abdallāh ibn Nujayy:

'Alī said, 'I used to go to see the Prophet of Allah ﷺ. If he was praying, he would glorify Allah out loud and I would enter. If he was not praying, he would give me permission and I would enter.'⁴²²

115. Zakariyyā ibn Yaḥyā – Muḥammad ibn 'Ubayd and Abū Kāmil – 'Abd al-Wāḥid ibn Ziyād – 'Umāra ibn al-Qa'qā' – al-Ḥārith al-'Uklī – Abū Zur'a ibn 'Amr ibn Jarīr – 'Abdallāh ibn Nujayy:

'Alī said, 'Towards the end of the night, I used to go to see the Messenger of Allah ﷺ. If he was praying, he would glorify Allah out loud and that would be my permission to enter. If he was not praying, he would give me permission.'⁴²³



The Different Ways This Ḥadīth Has Been Narrated from al-Mughīra

116. Muḥammad ibn Qudāma al-Miṣṣīṣī – Jarīr – al-Mughīra – al-Ḥārith – Abū Zur'a ibn 'Amr – 'Abdallāh ibn Nujayy:

421 Also narrated by al-Tirmidhī in his *Jāmi' al-Ṣaḥīḥ* (vol. 8, p. 359) and by al-Ḥākim in his *Mustadrak* (vol. 3, p. 155), where he declared it rigorously authentic according to the criteria of al-Bukhārī and Muslim and al-Dhahabī concurred.

422 This has also been narrated by Aḥmad in his *Musnad* (vol. 1, p. 77) in a slightly different form. The narrator, 'Abdallāh ibn Nujayy, was of the Second Generation in Kufa. ((*Ṭabaqāt Ibn Sa'd*, vol. 6, p.255) Al-Nasā'ī and Ibn Ḥibbān both declared him trustworthy while Ibn Ḥajar declared him honest.

423 Also narrated by Aḥmad (see previous note) and by al-Bayhaqī in his *Sunan* (vol. 2, p.247)

'Alī said, 'Towards the end of the night, I used to go to see the Messenger of Allah ﷺ. When I went to him, I would ask permission to enter. If I found him praying, he would glorify Allah out loud and I would enter, and if I found him free, he would give me permission.'⁴²⁴

117. Muḥammad ibn 'Ubayd ibn Muḥammad – Ibn 'Ayyāsh – al-Mughīra – al-Ḥārith al-'Uklī – Ibn Nujayy:

'Alī said, 'I would go to see the Prophet ﷺ at two times: in the night and in the day. When I went in at night, he would clear his throat as a signal to me.'⁴²⁵

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: Shuraḥbīl ibn Mudrik differs in his chain of transmission, but also has the words 'he would clear his throat', as follows:

118. Al-Qāsim ibn Zakariyyā ibn Dīnār – Abū Usāma – Shuraḥbīl (ibn Mudrika al-Ju'fi) – 'Abdallāh ibn Nujayy al-Ḥaḍramī – his father, who used to look after 'Alī's water for ablutions:

'Alī said, 'I had a place with the Messenger of Allah ﷺ that no other person had. I would go to him towards the end of every night and say, "Peace be upon you, Prophet of Allah!" If he cleared his throat, I would go back to my family. Otherwise, I would go in.'⁴²⁶

119. Muḥammad ibn Bashshār – Abū al-Musāwir – 'Awf – 'Abdallāh ibn 'Amr ibn Hind al-Jamalī:

'Alī said, 'Whenever I asked the Messenger of Allah ﷺ for something, he would give it to me, and whenever I was silent, he would engage me in speech.'⁴²⁷

424 Al-Nasā'ī also includes this in his *Sunan* (vol. 3, p.12) and it has also been narrated by Ibn Khuzayma in his *Musnad* (vol. 2, p. 54).

425 Also narrated by Aḥmad in his *Musnad* (vol. 1, p. 80), as part of a longer ḥadīth, as well as by Ibn Mājah in his *Sunan* (vol. 2, p. 1322) and al-Bayhaqī in his *Sunan* (vol. 2, p. 247).

426 Al-Nasā'ī also includes this in his *Sunan* (vol. 3, p. 12) and it has also been narrated by Aḥmad in his *Musnad* (vol. 1, p. 85).

427 Also narrated by al-Tirmidhī in his *Jāmi' al-Ṣaḥīḥ* (vol. 5, p.301), and he declared it sound and singular, and al-Ḥākim in his *Mustadrak*, and he declared it rigorously authentic and al-Dhahabī concurred.

120. Muḥammad ibn al-Muthannā – Abū Mu‘āwiya – al-A‘mash – ‘Amr ibn Murra – Abū al-Bakhtarī:

‘Alī said, ‘Whenever I asked I would be given, and whenever I was silent I would be engaged in speech.’⁴²⁸

121. Yūsuf ibn Sa‘īd – Ḥajjāj – Ibn Jurayj – Abū Ḥarb on the authority of Abū al-Aswad and another man on the authority of Zādān:

‘Alī said, ‘By Allah, whenever I asked I was given, and whenever I was silent I was engaged in speech.’

Abū ‘Abd al-Raḥmān [al-Nasā‘ī] says: Ibn Jurayj did not take directly from Abū Ḥarb.



‘Alī’S Unique Distinction of Having Been Carried on the Messenger of Allah’s Shoulders

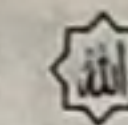
122. Aḥmad ibn Ḥarb – Asbāṭ – Nu‘aym ibn Ḥakīm al-Madā’inī – Abū Maryam:

‘Alī said, ‘I went out with the Messenger of Allah until we came to the Ka‘ba, whereupon the Messenger of Allah climbed onto my shoulders, and ‘Alī⁴²⁹ stood up to carry him. When the Messenger of Allah saw how weak he was, he said, “Sit down.” He sat and the Prophet of Allah got off and said, “Climb aboard my shoulders.” The Messenger of Allah then stood up to carry him. He lifted me so easily I felt as though if I had wanted, I could have gone as far as the sky’s limits. I climbed on top of the Ka‘ba, which had a statue made of brass or copper on it. I begin to twist it left and right, back and forth, to break it off. Once I had removed it, the Prophet of Allah told me to throw it down, which I did, and it broke just like glass. I then came down and the Messenger of Allah and I raced off and concealed ourselves among the houses, lest anyone come across us.’⁴³⁰

⁴²⁸ Also narrated by Abū Nu‘aym (*Hilya*, vol. 1, p. 68), and Ibn Abī Shayba (*Muṣannaf*, vol. 12, p. 58).

⁴²⁹ Imam ‘Alī here switches into the third person, an Arabic rhetorical device. [tn]

⁴³⁰ Also narrated by Aḥmad in his *Musnad* (vol. 1, p. 84), without the switch into the third person, and by al-Ḥākīm in his *Mustadrak* (vol. 2, p. 366).



Alī’s Unique Distinction, Shared by No Other Before or After Him, In Being Married to Fāṭima, Daughter of the Messenger of Allah and a Part of Him, and the Leader of the Women of Paradise after Maryam Bint ‘Imrān

123. Al-Ḥusayn ibn Ḥurayth – al-Faḍl ibn Mūsā – al-Ḥusayn ibn Wāqid – ‘Abdallāh ibn Burayda – his father:

Abū Bakr and ‘Umar both asked for Fāṭima’s hand in marriage, but the Messenger of Allah said, ‘She is too young.’ ‘Alī then asked for her hand, and he gave his consent.’⁴³¹

124. Ismā‘īl ibn Mas‘ūd – Ḥātim ibn Wardān – Ayyūb al-Sakhtiyānī – Abū Yazid al-Madanī:

Asmā’ bint ‘Umays said, ‘I was at the wedding of Fāṭima, the daughter of the Messenger of Allah . In the morning, the Prophet came and knocked on the door. Umm Ayman opened it and he said, “O Umm Ayman, summon my brother for me.” “He is your brother,” she replied, “and yet you will marry him to your daughter?” “That’s right, Umm Ayman”, he said. The women heard the Prophet’s voice and withdrew, and I concealed myself in a corner. ‘Alī then arrived and the Messenger of Allah prayed for him and sprinkled water on him. He then told them to summon Fāṭima and she came forward, looking bashful. He said to her, “I have given you in marriage to the most beloved of my Household”, and he prayed for her and sprinkled her with water. The Messenger of Allah then went out and saw a shadow and said, “Who is that?” I said, “It is Asmā’.” He said, “Daughter of ‘Umays?” I said, “Yes”. He said, “Did you come to the wedding of Fāṭima, the daughter of the Messenger of Allah , thereby honouring him?” I said, “Yes”, so he prayed for me.’⁴³²

Sa‘īd ibn ‘Arūba differed, narrating it on the authority of Ayyūb – ‘Ikrima – Ibn ‘Abbās, as follows:

⁴³¹ Also narrated by Ibn al-Athīr in *Usd al-Ghāba*, (vol. 7, p. 221) and Ibn Sa‘d in his *Ṭabaqāt* (vol. 8, p. 19).

⁴³² Also narrated by al-Ṭabarānī in his *Mu‘jam al-Kabīr* (vol. 24, p. 136), al-Ṣan‘ānī in his *Muṣannaf* (vol. 5, p. 485) and Ibn Sa‘d in his *Ṭabaqāt* (vol. 8, p. 25).

125. Zakariyyā in Yahyā – Muḥammad ibn Ṣudrān – Suhayl ibn Khallād al-‘Abdī – Muḥammad ibn Sawā’ – Sa‘īd ibn Abī ‘Arūba – Ayyūb al-Sakhtiyānī – ‘Ikrima – Ibn ‘Abbās:

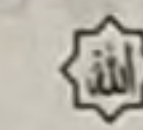
When the Messenger of Allah ﷺ gave Fāṭima in marriage to ‘Alī, among the wedding gifts he gave were a mattress weaved of palm leaves, a leather pillow stuffed with palm fronds, and a water-skin. They then spread some fine grains of sand on the floor of the house. The Prophet ﷺ said to ‘Alī, ‘Once you have brought her home, do not approach her until after I have visited you.’ Later, the Messenger of Allah ﷺ came and knocked on the door and Umm Ayman came out. He asked her, ‘Is my brother there?’ She replied, ‘How can he be your brother when you have given your daughter in marriage to him?’ He said, ‘Nevertheless, he is my brother.’ He then approached her and said, ‘Did you come to honour the daughter of the Messenger of Allah ﷺ?’ She said, ‘Yes’, so he prayed for her and spoke warm words to her. The Messenger of Allah ﷺ then went inside. Now, the custom of the Jews at the time was to try to separate a man from his wife by means of magic once he had consummated the marriage. The Messenger of Allah ﷺ called for a pail of water, spat into it and then invoked words of protection over it. He then summoned ‘Alī and sprinkled some of the water on his face, chest and arms. He then summoned Fāṭima, who came forward trembling in her gown out of her shyness before the Messenger of Allah ﷺ, and he did the same to her. Then he said to her, ‘By Allah, I did not stop short of marrying you to the best of my Family.’ Then he stood up and went out.⁴³³

126. ‘Imrān ibn Bakkār ibn Rāshid – Aḥmad ibn Khālīd – Muḥammad – ‘Abdallāh ibn Abī Najīh – his father:

Mu‘āwiya mentioned ‘Alī ibn Abī Ṭālib and Sa‘īd ibn Abī Waqqāṣ said, ‘By Allah, for me to have any one of the three things he had would be more beloved to me than all upon which the sun rises. For [the Prophet ﷺ] to have said to me what he said to him when he told him not to come on the campaign of Tabūk – “Are you not content to be unto me as Hārūn was unto Mūsā except that there will be no Prophet after me?” – would be more beloved to me than all upon which the sun rises. For him to have said to me what he said on the day of Khaybar – “I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love,

⁴³³ Also narrated by Ibn Sa‘īd in his *Ṭabaqāt* (vol. 8, p. 23) and al-Ḥākim in his *Mustadrak* (vol. 3, p.157)

and Allah will give victory by his hands and he will not flee” – would be more beloved to me than all upon which the sun rises. And for me to have been his son-in-law, and to have the children from her that he had, would have been more beloved to me than all upon which the sun rises.⁴³⁴



The Reports Stating That Fāṭima, Daughter of the Messenger of Allah ﷺ, Is the Leader of the Women of Paradise after Maryam bint ‘Imrān

127. Muḥammad ibn Bashshār – ‘Abd al-Wahhāb – Muḥammad ibn ‘Amr – Abū Salama:

‘Ā’isha said, ‘The Messenger of Allah ﷺ fell ill and Fāṭima came to see him. She leaned over the Messenger of Allah ﷺ and he whispered something to her, whereupon she wept. She then leaned over him again and he whispered something else to her, whereupon she laughed. After the Messenger of Allah ﷺ had passed away, I asked her about this, and she replied, “When I leaned over him, he told me that he was dying from that illness, so I wept. When I leaned over him again, he told me that I would be the first of my household to follow him and that I would be the leader of the women of Paradise after Maryam bint ‘Imrān, so I raised my head and laughed.”⁴³⁵

128. Hilāl ibn Bashīr – Muḥammad ibn Khālīd – Mūsā ibn Ya‘qūb – Hāshim ibn Hāshim – ‘Abdallāh ibn Wahb:

Umm Salama said, ‘The Messenger of Allah ﷺ called Fāṭima and spoke to her secretly, whereupon she wept. He then said something else to her, and she laughed. When the Messenger of Allah ﷺ had passed away, I asked her about how she had wept and laughed, and she replied, “The Messenger of Allah ﷺ told me that he would die, so I wept. Then the Messenger of Allah ﷺ told me I would be the leader of the women of Paradise after Maryam bint ‘Imrān, so I laughed.”⁴³⁶

⁴³⁴ Also narrated by Ibn Kathīr in *al-Bidāya wal-Nihāya* (vol. 7, p. 341.) and attributed to the narration of Abū Zar‘a al-Dimashqī, and in a slightly different form, with a different final part, by Ibn Athīr in *Usd al-Ghāba* (vol. 4, p. 104), as narrated by al-Tirmidhī in his *Jāmi‘* (vol. 10, p. 228).

⁴³⁵ Also narrated by al-Ṭabarānī in his *Mu‘jam al-Kabīr* (vol. 22, p. 419), Ibn Abī Shayba in his *Mu‘annaf* (vol. 12, p. 126) and Ibn Sa‘īd, with a different wording, in his *Ṭabaqāt* (vol. 8, p.30).

⁴³⁶ Also narrated by al-Tirmidhī (vol. 5, p.107).

129. Iṣḥāq ibn Ibrāhīm – Jarīr – Yazīd – ‘Abd al-Raḥmān ibn Abī Nu‘m – Abū Sa‘īd:

The Messenger of Allah ﷺ said, ‘Al-Ḥasan and al-Ḥusayn are the masters of the youths of Paradise and Fāṭima is the leader of the women of Paradise after only Maryam bint ‘Imrān.’⁴³⁷



The Reports Stating that Fāṭima, Daughter of the Messenger of Allah ﷺ, Is the Leader of the Women of this Community⁴³⁸

130. Muḥammad ibn Manṣūr – al-Zubayrī Muḥammad ibn ‘Abdallāh – Abū Ja‘far (Muḥammad ibn Marwān) – Abū Ḥāzim:

Abū Hurayra said, ‘The Messenger of Allah ﷺ kept us waiting one day for the whole middle part of the day. When evening fell, one of us said, “O Messenger of Allah, it was difficult for us not to see you today.” He replied, “An angel from Heaven had not yet seen me, so Allah permitted him to visit me and he told me – or he said, “he gave me tidings” – that Fāṭima is the leader of the women of my community and that al-Ḥasan and al-Ḥusayn are the masters of the youths of Paradise.’”⁴³⁹

131. Aḥmad ibn Sulaymān – Abū Nu‘aym al-Faḍl ibn Dukayn – Zakariyyā – Firās – al-Sha‘bī – Masrūq:

‘Ā’isha said, ‘Fāṭima came along, walking exactly the way the Messenger of Allah ﷺ walked. “Welcome, my daughter”, he said, and then bade her sit to his right, or his left. He then whispered something to her, and she wept. I said to her, “The Messenger of Allah ﷺ speaks to you privately, and you weep?” He then whispered something else to her, and she laughed. I said to her, “I never saw joy so close to grief!” I asked her what he had said, but she refused to divulge the Messenger of Allah’s ﷺ secret. After he had passed away, I asked her again, and she replied, “He said, ‘Jibrīl used to review the

437 Also narrated by al-Suyūṭī in *al-Jāmi‘ al-Ṣaghir* (vol. 1, p. 156), with a slightly different wording, and attributed there to Aḥmad, Ibn ‘Adī, Ibn Ḥibbān, al-Ṭabarānī, and al-Ḥākim.

438 Ar. *umma*. [tn]

439 Also narrated by al-Ṭabarānī in his *Mu‘jam al-Kabir*, vol. 9, p. 26), Aḥmad in his *Musnad* with a different wording (vol. 5, 391), al-Tirmidhī (vol. 5, p. 426) and al-Bukhārī in his *Tārīkh*, (vol. 1, p. 232).

Qur’ān with me once a year, yet this year he has done it twice. I deem that my time has come. You will be the first of my Household to follow me, and what a predecessor I am for you!’ So I wept. Then he said, ‘Are you not content to be the leader of the women of this community?’ – or ‘the leader of the believers?’ So I laughed.”⁴⁴⁰

132. Muḥammad ibn Ma‘mar al-Baḥrānī – Abū Dāwūd – Abū ‘Awāna – Firās – al-Sha‘bī – Masrūq:

‘Ā’isha said, ‘We were all with the Messenger of Allah ﷺ, not a single woman of us absent, when Fāṭima came walking along, her gait just like that of the Messenger of Allah ﷺ. She approached him and he said, “Welcome, my daughter!” She sat at his right, or his left, and then he whispered something to her which made her weep copiously. He then whispered something else to her, and she laughed. After the Messenger of Allah ﷺ left, I said to her, “The Messenger of Allah ﷺ chose you, out of all of us, to hear his secret, and you wept? Tell me what he said to you.” She replied, “I would never divulge the Messenger of Allah’s ﷺ secret.” After he had passed away, I said to her, “I ask you in the name of the right I have over you, what did the Messenger of Allah ﷺ whisper to you?” She replied, “Now I can comply. The first time, he said, ‘Jibrīl used to review the Qur’ān with me once a year, yet this year he has done it twice. I deem that my time is near. Be mindful of Allah, then, and be patient.’ Then, he said, ‘O Fāṭima, are you not content to be the leader of the women of this community?’ – or ‘the leader of the women of all the worlds?’ So I laughed.”⁴⁴¹



The Reports Stating That Fāṭima Is Part of the Messenger of Allah ﷺ

133. Qutayba ibn Sa‘īd – al-Musayyib – Ibn Abī Mulayka – al-Miswar ibn Makhrama:

The Messenger of Allah ﷺ said on the pulpit, ‘The Banū Hishām ibn

440 Also narrated by Ibn Sa‘d in his *Ṭabaqāt* (vol. 8, p.30), Aḥmad in his *Musnad* (vol. 6, p.282) and Muslim in his *Ṣaḥīḥ* (*Kitāb al-Faḍā’il, Bāb Faḍā’il Fāṭima*, vol. 5, p. 316).

441 Also narrated by al-Bukhārī in his *Ṣaḥīḥ* (*Kitāb Faḍā’il al-Qur’ān* and *Kitāb al-Manāqib*), Muslim in his *Ṣaḥīḥ* (*Kitāb al-Faḍā’il, Bāb Faḍā’il*, vol. 5, p. 317) and Aḥmad in his *Musnad* (vol. 6, p.272).

al-Mughīra have asked me to give them leave to marry their daughter to 'Alī ibn Abī Ṭālib. No, I shall not give them leave, and I shall not give them leave, unless 'Alī ibn Abī Ṭālib wishes to divorce my daughter and marry theirs! For she is a part of me; what disquiets her disquiets me, and what hurts her hurts me.'⁴⁴²

The Different Ways This Report Has Been Narrated

134. Aḥmad ibn Sulaymān – Yaḥyā ibn Ādam – Bishr ibn al-Surrī – Layth ibn Sa'd – Ibn Abī Mulayka – al-Miswar ibn Makhrama:

The Messenger of Allah ﷺ was giving a sermon in Makka. Then he said, 'The Banū Hishām ibn al-Mughīra have asked me to give them leave to marry their daughter to 'Alī ibn Abī Ṭālib. No, I shall not give them leave, and I shall not give them leave, unless 'Alī ibn Abī Ṭālib wishes to part with my daughter and marry theirs. Fāṭima is a part of me;' – or 'a morsel of me;' – 'what hurts her hurts me, and what disquiets her disquiets me. He cannot be married to both the daughter of the enemy of Allah and the daughter of the Messenger of Allah ﷺ.'⁴⁴³

135. Al-Ḥārith ibn Miskīn, while he read and I⁴⁴⁴ listened – Sufyān – 'Amr – Ibn Abī Mulayka – al-Miswar ibn Makhrama:

The Prophet ﷺ said, 'Fāṭima is a morsel from me; whoso angers her, angers me.'

136. Muḥammad ibn Khālīd ibn Khalī – Bishr ibn Shu'ayb – his father – al-Zuhrī – 'Alī ibn al-Ḥusayn – al-Miswar ibn Makhrama:

The Messenger of Allah ﷺ said, 'Fāṭima is a morsel from me.'

137. 'Ubaydallāh ibn Sa'd ibn Ibrāhīm ibn Sa'd – his uncle – his father – al-Walīd ibn Kathīr – Muḥammad ibn 'Amr ibn Ḥalḥala – Ibn Shihāb – 'Alī ibn al-Ḥusayn – al-Miswar ibn Makhrama:

⁴⁴² Also narrated by Muslim in his *Ṣaḥīḥ* (*Kitāb al-Faḍā'il, Bāb Faḍā'il Fāṭima*) and Aḥmad in his *Musnad* (vol. 4, p.328).

⁴⁴³ Also narrated by Muslim in his *Ṣaḥīḥ*, (*Kitāb al-Faḍā'il, Bāb Faḍā'il Fāṭima*) and al-Bukhārī in his *Ṣaḥīḥ* (*Kitāb al-Faḍā'il, Bāb Faḍā'il Fāṭima*, vol. 5, p. 26).

⁴⁴⁴ Meaning Imam al-Nasā'ī. [tn]

The Messenger of Allah ﷺ said, as he gave a sermon on his pulpit, 'Fāṭima is a morsel from me.'



The Unique Distinction of 'Alī Ibn Abī Ṭālib in that His Sons al-Ḥasan and al-Ḥusayn Were Counted as the Sons of the Messenger of Allah ﷺ, Were His Delights of this World and Are the Masters of the Youths of Paradise after 'Isā ibn Maryam and Yaḥyā ibn Zakariyyā

138. Aḥmad ibn Bakkār al-Ḥarrānī – Muḥammad ibn Salama – Ibn Ishāq – Yazīd ibn 'Abdallāh ibn Qusayṭ – Muḥammad ibn Usāma ibn Zayd – his father:

The Messenger of Allah ﷺ said, 'You, 'Alī, are my son-in-law, and the father of my children. You are from me and I am from you.'⁴⁴⁵

The Prophet's ﷺ Words, 'Al-Ḥasan and al-Ḥusayn are My Sons'

139. Al-Qāsim ibn Zakariyyā ibn Dīnār – Khālīd ibn Makhlad – Mūsā (ibn Yāqūb al-Zam'ī) – 'Abdallāh ibn Abī Bakr ibn Zayd ibn al-Muhājir – Muslim ibn Abi Sahl al-Nabbāl – al-Ḥasan ibn Usāma ibn Zayd ibn Ḥāritha:

Usāma ibn Zayd said, 'I called on the Messenger of Allah ﷺ one night for some reason and he came out with something inside his cloak, I knew not what. When I had finished with my need, I asked him what was inside his cloak, and he parted it and revealed that he was carrying al-Ḥasan and al-Ḥusayn on his hips. He said, "These are my sons and the sons of my daughter. O Allah, you know that I love them, so love them! O Allah, you know that I love them, so love them!"'⁴⁴⁶

The Reports Stating that al-Ḥasan and al-Ḥusayn Are the Masters of the Youths of Paradise

140. 'Amr ibn Manṣūr – Abū Nu'aym – Yazīd ibn Mardāniya – 'Abd al-Raḥmān ibn Abī Nu'm – Abū Sa'id al-Khudrī:

⁴⁴⁵ Also narrated by Aḥmad in his *Musnad* (vol. 5, p. 204), as part of a longer *ḥadīth*, and by al-Ṭabarānī in his *Mu'jam al-Kabīr* (vol. 1, p. 123).

⁴⁴⁶ Also narrated by al-Bukhārī in his *Tārīkh* (vol. 2, p. 286), al-Tirmidhī (vol. 5, p. 322) and Ibn Abī Shayba in his *Muṣannaf* (vol. 12, p. 97).

The Messenger of Allah ﷺ said, 'Al-Ḥasan and al-Ḥusayn are the masters of the youths of Paradise.'⁴⁴⁷

141. Muḥammad ibn Ismā'il ibn Ibrāhīm – Abū Nu'aym – Sufyān – Yazīd ibn Abī Ziyād – Ibn Abī Nu'm – Abū Sa'id al-Khudrī:

The Messenger of Allah ﷺ said, 'Ḥasan and al-Ḥusayn are the masters of the youths of Paradise.'

142. Aḥmad ibn Ḥarb – Ibn Fuḍayl – Yazīd – 'Abd al-Raḥmān ibn Abī Nu'm – Abū Sa'id al-Khudrī:

The Prophet ﷺ said, 'Ḥasan and al-Ḥusayn are the masters of the youths of Paradise', making no exception.

143. Ya'qūb ibn Ibrāhīm and Muḥammad ibn Ādam – Marwān – al-Ḥakam ibn 'Abd al-Raḥmān (ibn Abī Nu'm) – his father – Abū Sa'id al-Khudrī:

The Messenger of Allah ﷺ said, 'Ḥasan and al-Ḥusayn are the masters of the youths of Paradise after the two cousins, 'Isā ibn Maryam and Yahyā ibn Zakariyyā.'⁴⁴⁸

The Prophet's ﷺ Words, 'Al-Ḥasan and al-Ḥusayn are My Two Delights in this World'

144. Muḥammad ibn al-A'lā al-Ṣan'ānī – Khālīd – al-Ash'ath – al-Ḥasan:

A Companion of the Messenger of Allah ﷺ – it was Anas ibn Mālik – said, 'We went – or he said 'I went' – to see the Messenger of Allah ﷺ, and al-Ḥasan and al-Ḥusayn were playing on his belly. He said, "My two delights⁴⁴⁹ of this community!"⁴⁵⁰

447 Also narrated by al-Suyūṭī in *al-Jāmi' al-Ṣaḡhīr* (vol. 1, p. 156), who comments, 'It was narrated by Aḥmad and al-Tirmidhī on the authority of Abū Sa'id al-Khudrī, by al-Ṭabarānī in *al-Kabīr* on the authority of 'Amr ibn 'Alī, Jābir and Abū Hurayra as well as in *al-Auṣaṭ* on the authority of Usāma ibn Zayd and al-Barrā', and by Ibn 'Adī on the authority of Ibn Mas'ūd.' Al-Suyūṭī also indicated that it is rigorously authentic and sound.

448 Also narrated by al-Suyūṭī in *al-Jāmi' al-Ṣaḡhīr*; see previous note.

449 The word is *rayḥāna*, which literally means a sweet herb. It is also found in the Qur'ān in *Sūra al-Wāqī'ah*, 56:89. (tn): It is used figuratively to mean 'delight'.

450 The key phrase is also narrated by al-Bukhārī in his *Ṣaḡhīḥ* with a different wording similar to that of ḥadīth no. 145 here (*Kitāb al-Faḍā'il, Bāb Manāqib al-Ḥasan wa al-Ḥusayn*)

145. Ibrāhīm ibn Ya'qūb – Wahb ibn Jarīr – his father – Muḥammad ibn 'Abdallāh ibn Abī Ya'qūb:

Ibn Abī Nu'm said, 'I was with Ibn 'Umar when a man asked him if the gnat blood on his clothes had rendered them unsuitable for prayer. Ibn 'Umar asked him where he was from and he replied that he was from Iraq. Ibn 'Umar said, "Who shall relieve me of this? He asks me about the blood of a gnat when they have slain the son of the Messenger of Allah ﷺ! I heard the Messenger of Allah ﷺ say, "They are my two delights in this world."⁴⁵¹



The Prophet's ﷺ words to 'Alī, 'You are dearer to me than Fāṭima, and Fāṭima is more beloved to me than you'

146. Zakariyyā ibn Yahyā – Ibn Abī 'Umar – Sufyān ibn Abī Najīḥ – his father – a man:

'Alī said, on the pulpit at Kufa, 'I asked the Messenger of Allah ﷺ for Fāṭima's hand in marriage and he gave her to me. "O Messenger of Allah," I said, "am I more beloved to you, or is she?" He replied, "She is more beloved to me than you are, and you are dearer to me than she is."⁴⁵²



The Prophet's ﷺ Words, 'All That I Asked for Myself, I Asked It for You Too'

147. 'Abd al-A'lā ibn Wāṣil ibn 'Abd al-A'lā – 'Alī ibn Thābit – Manṣūr ibn Abī al-Aswad – Yazīd in Abī Ziyād – Sulaymān ibn 'Abdallāh ibn al-Ḥārith – his grandfather:

'Alī said, 'I fell ill, so the Messenger of Allah ﷺ visited me. When he came in I was lying down, so he leaned by my side and then covered me with his robe. When he saw that I had drifted off, he went to the mosque to pray and then came back and took his robe off me, and said, "Arise, 'Alī, for you are

and another version is narrated by Aḥmad in his *Musnad* (vol. 5, p. 51).

451 See previous note. This has also been narrated by Aḥmad in his *Musnad* (vol. 2, p.85) and Abū Nu'aym in his *Hilya* (vol. 7, p.165).

452 Also narrated by Sa'id ibn Manṣūr in his *Sunan* and Ibn 'Asākir in his *Tārīkh Dimashq* (vol. 12, p. 88).

cured." I stood up and felt as though I had never been ill at all. He said, "I have never asked my Lord for anything in my prayer except that he has given it to me; and all that I have asked for myself, I have asked for you, too."⁴⁵³

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: Ja'far al-Aḥmar differs in his chain of narration, giving it on the authority of Yazīd ibn Abī Ziyād – 'Abdallāh ibn al-Hārith – 'Alī, as follows:

148. Al-Qāsim ibn Zakariyyā ibn Dīnār – 'Alī – Ja'far al-Aḥmar – Yazīd ibn Abī Ziyād – 'Abdallāh ibn al-Hārith:

'Alī said, 'I fell gravely ill and went to the Prophet ﷺ. He sat me down in his place and then got up to pray, first covering me with the edge of his robe. He then said, "Arise, 'Alī! You have been cured and there is nothing wrong with you. Everything for which I have ever prayed for myself, I have prayed for it for you too; and everything I have ever prayed for has been granted to me" – or he said "given to me" – "except that I was told, "There shall be no Prophet after you."⁴⁵⁴



The Prayers the Prophet ﷺ Made Especially For 'Alī

149. Aḥmad ibn Ḥarb – Qāsim (ibn Zayd) – Sufyān – Abū Ishāq – Nājiyah ibn Ka'b al-Asadī:

'Alī said, 'I went to The Messenger of Allah ﷺ and said, "Your uncle, the errant old man,⁴⁵⁵ has died. Who will bury him?" He replied, "Go and bury your father and come straight back to me." I did it and went back to him, and he commanded me to make the greater ablution, which I did. He then made prayers for me, any one of which I would not trade for the world."⁴⁵⁶

150. Muḥammad ibn al-Muthannā – Abū Dāwūd – Shu'ba – Fuḍayl Abū Mu'adh – al-Sha'bī:

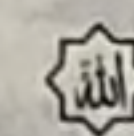
453 Also narrated by Ibn 'Asākir in his *Tārīkh* (vol. 12, p.140).

454 Also narrated by al-Ṭabarānī in his *Mu'jam al-Awsaṭ* (vol. 2, p. 301) and Ibn 'Asākir (see previous note).

455 Namely, Abū Ṭālib.

456 Also narrated by Ibn Sa'd in his *Ṭabaqāt* (vol. 1, p. 176), al-Bayhaqī in his *Dalā'il al-Nubuwwa* (vol. 2, p. 348), Ibn Kathīr in his *Tafsīr* (vol. 4, p. 161) and Aḥmad in his *Musnad* (vol. 1, p.130).

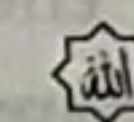
'Alī said, 'When I returned⁴⁵⁷ to the Prophet ﷺ, he said something to me that I would not trade for the whole world."⁴⁵⁸



'Alī's Unique Imperviousness to the Discomforts of Heat and Cold

151. Muḥammad ibn Yaḥyā ibn Ayyūb ibn Ibrāhīm – Hāshim ibn Makhlad al-Thaqafi – his uncle Ayyūb ibn Ibrāhīm (Muḥammad ibn Yaḥyā's grandfather) – Ibrāhīm al-Ṣā'igh – Abū Ishāq al-Hamdānī:

'Abd al-Raḥmān ibn Abī Laylā observed 'Alī one very hot day wearing winter clothes, and one day in winter he came out wearing summer clothes. Then he asked for some water to drink and wiped the sweat from his brow. When 'Abd al-Raḥmān returned to his father, he said, 'Father, do you know what the Commander of the Faithful did? He came out to us in winter wearing summer clothes, and came out to us in summer wearing winter clothes!' Abū Laylā said, 'Did you just notice?' He then took his son 'Abd al-Raḥmān by the hand and went to 'Alī, and 'Alī said to him, "The Prophet ﷺ had sent for me, but my eyes were very sore, so he spat in my eyes and said, "Open your eyes." I opened them, and since that day they have never troubled me. He then said, "O Allah, guard him from heat and cold", and to this day I have never felt the heat or the cold."⁴⁵⁹



The Matter of Private Consultation and How This Community Was Given Ease By Means of 'Alī

152. Muḥammad ibn 'Abdallāh ibn 'Ammār al-Mawṣulī – Qāsim al-Jarmī – Sufyān – 'Uthmān (ibn al-Mughīra) – Sālim – 'Alī ibn 'Alqama – 'Alī:

When the verse ﴿O you who believe! When you consult the Messenger in private, give something in charity before your private consultation...﴾ [58:12] was revealed, the Messenger of Allah ﷺ said to 'Alī, 'Command them to give charity.' 'How much, O Messenger of Allah?' asked 'Alī. The Prophet ﷺ answered, 'A dinar.' 'Alī said that they could not afford it, so he

457 Meaning, upon returning from burying his father, Abū Ṭālib. [tn]

458 Also narrated by Ibn Abī Shayba in his *Muṣannaf* (vol. 3, p. 348)

459 Also narrated by al-Muḥibb al-Ṭabarī in *al-Riyāḍ al-Naḍira* (p. 622) and al-Ṭabarānī in his *Mu'jam al-Awsaṭ* (vol. 3, p. 339)

said, 'Half a dinar'; 'Alī again said that they could not afford it, so he said, 'How much, then?' 'Alī replied, 'A hair's weight [of gold].' 'You are hard up indeed!' said the Messenger of Allah ﷺ. Then Allah Almighty revealed, **«Is it that you fear to give charity before your private consultation?...»** [58:13] Thereafter, 'Alī would say, 'By my means, this community was given ease.'



The Most Wretched of People

153. Muḥammad ibn Wahb ibn 'Abdallāh ibn Simāk ibn Abī Karīma al-Harrānī – Muḥammad ibn Salama – Ibn Ishāq – Yazīd ibn Muḥammad ibn Khuthaym – Muḥammad ibn Ka'b al-Qurazī – Muḥammad ibn Khuthaym:

'Ammār ibn Yāsir said, "Alī ibn Abī Ṭālib and I were companions at the expedition of al-'Ashīra.⁴⁶⁰ When the Messenger of Allah ﷺ reached it and made camp, we saw some people from the Banū Mudlij working by a spring (or some date palms) of theirs. 'Alī said to me, "O Abū al-Yaqzān, what say you we go to those people, and see what they are doing?" "If you like", I said. We went over to them and watched them work for a while, and then sleep overcame us and we lay down on some soft sand in the shade of some palms and went to sleep. Later that day, the Messenger of Allah ﷺ said to 'Alī, "What happened to you, O Father of Dust?" when he saw the dust on him. He then said, "Shall I not tell you of the most wretched of men?" "Tell us, O Messenger of Allah", we said. He answered, "The ruddy man of Thamūd, who hamstrung the she-camel,⁴⁶¹ and the man who will strike you here, 'Alī" – he placed his hand on his head – "so that [the blood] wets this" – and he took hold of his beard."⁴⁶²



The Last Person to Speak with the Messenger of Allah ﷺ

154. 'Alī ibn Ḥajar al-Marwazī – Jarīr – al-Mughīra – Umm Mūsā:

460 Also known as Dhul-'Ashīra, this raid took place sixteen months after the Emigration.

461 Reference to **«When the most wretched of them went forth»** [91:12], and **«Then they called their comrade, and he took in hand, and hamstrung her»** [54:29]. [tn]

462 Also narrated by Ibn Kathīr in his *Tafsīr* (vol. 8, p.437), and he attributes the narration to Ibn Abī Ḥātim, Aḥmad in his *Musnad* (vol. 4, p. 263) and al-Bukhārī in his *Tārīkh* (vol. 1, p. 71).

Umm Salama said, "The last person to speak with the Messenger of Allah ﷺ was 'Alī."⁴⁶³

155. Muḥammad ibn Qudāma – Jarīr – Mughīra – Umm Mūsā:

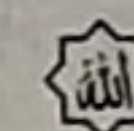
Umm Salama swore that 'Alī was the last person to speak with the Messenger of Allah ﷺ, saying, 'At dawn on the day the Messenger of Allah ﷺ was taken, the Messenger of Allah ﷺ sent for 'Alī. I think that he had sent him to do something for him. He began to say, "Has 'Alī come?" repeating it three times. 'Alī arrived before the sun had risen, and when he came in we saw that the Messenger of Allah ﷺ needed him, so we stepped out of the house; that day we had gone to see the Messenger of Allah ﷺ in the house of 'Ā'isha. I was one of the last ones to go out, and sat nearest to the door. 'Alī leaned over him and was the last person to speak with him. He began to whisper and hold secret counsel with him."⁴⁶⁴



The Prophet's ﷺ Words, "Alī Will Fight for the Interpretation of the Qur'ān, Just As I Fought for Its Revelation"

156. Ishāq ibn Ibrāhīm, and Muḥammad ibn Qudāma (and the wording is his) – Jarīr – al-'A'mash – Ismā'il ibn Rajā' – his father:

Abū Sa'īd al-Khudrī said, 'We were sitting waiting for the Messenger of Allah ﷺ when he came out to us, the strap of his sandal broken. He threw the sandal to 'Alī, and said, "One of you will fight for the interpretation of the Qur'ān just as I fought for its revelation." Abū Bakr asked if he would be the one, and he said "No." Then 'Umar asked if he would be the one, and he said, "No. It will be the shoe-mender."⁴⁶⁵



463 Al-Muḥibb al-Ṭabarī narrated it in *al-Riyāḍ al-Naḍira* in a longer form, similar to that of *ḥadīth* no. 155 below, and attributed the narration to Imam Aḥmad (p.608).

464 See previous note; also narrated by Aḥmad in his *Musnad* (vol. 6, p. 300) and al-Ḥākim in his *Mustadrak* vol. 3, p. 138). Ibn Sa'd narrated in his *Ṭabaqāt* (vol. 2, p. 374), on the authority of Ibn 'Abbās ﷺ, that the Messenger of Allah ﷺ passed away while leaning on 'Alī's chest.

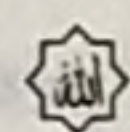
465 Also narrated by Aḥmad in his *Musnad* (vol. 3, p.31), Abū Nu'aym in his *Ḥilya* (vol. 1, p. 67) and al-Muḥibb al-Ṭabarī in his *Riyāḍ* (p.624).

Encouragement of Giving Aid to 'Alī

157. Yūsuf in 'Īsā – al-Faḍl ibn Mūsā – al-A'mash – Abū Ishāq – Sa'īd ibn Wahb:

'Alī said in the open enclosure, 'I call in the Name of Allah upon those who heard the Messenger of Allah ﷺ say, on the day of Ghadīr Khumm, "Allah is my Patron and I am the patron of the believers, and whoever I am a patron to, this man is his patron. O Allah, be an ally to those who ally with him and an enemy to those who oppose him, and aid those who aid him."'466

Sa'īd said that six men rose by his side, Hāritha ibn Muḍarrib said that six men rose by him, and Zayd ibn Yuthay' said that six men rose by him. 'Amr Dhū Murr's narration of the ḥadīth says that he ﷺ said, 'Love those who love him, and hate all those who hate him...'



The Prophet's ﷺ Words, "Ammār will be Slain by the Errant Group"

158. 'Abdallāh ibn Muḥammad ibn 'Abd al-Raḥmān al-Zuhrī – Ghundar – Shu'ba – Khālid al-Ḥadhḥā' – Sa'īd ibn Abī al-Ḥasan – his mother – Umm Salama:

The Messenger of Allah ﷺ said of 'Ammār, 'The errant group will slay him.'

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: Abū Dāwūd differed with him, narrating it on the authority of Shu'ba – Khālid – al-Ḥasan, as follows:

159. 'Amr ibn 'Alī – Abū Dāwūd – Shu'ba – Ayyūb and Khālid – al-Ḥasan – his mother – Umm Salama:

The Messenger of Allah ﷺ said to 'Ammār, 'The errant group will slay you.'

Abū 'Abd al-Raḥmān [al-Nasā'ī] says: Ibn 'Awn also narrated it on the authority of al-Ḥasan, as follows:

160. Ḥumayd ibn Mas'ada – Yazīd, i.e. Ibn Zuray' – Ibn 'Awn – al-Ḥasan – his mother:

466 Also narrated by al-Muḥibb al-Ṭabarī (*Riyād*, p.594)

Umm Salama said, '[I remember the Messenger of Allah ﷺ] on the day of the Battle of the Ditch, as he was passing the stones to them, his hair and chest covered with dust. By Allah, I have never forgotten how he was that day. He was saying, "O Allah, there is no good but the good of the Hereafter. Forgive the Helpers and the Emigrants!" 'Ammār then arrived, and [the Prophet ﷺ] said, "Son of Sumayya, the errant group will slay you."'467

161. Muḥammad ibn 'Abd al-A'lā – Khālid – Ibn 'Awn – al-Ḥasan – Umm al-Ḥasan:

Umm Salama, the Mother of the Believers, said, 'I have never forgotten the day of the Ditch, when he was passing the stones to them, his hair covered in dust, saying, "O Allah, there is no good but the good of the Hereafter. Forgive the Helpers and the Emigrants!" 'Ammār then arrived, and [the Prophet ﷺ] said, "Son of Sumayya, the errant group will slay you."'468

162. Aḥmad ibn 'Abdallāh ibn al-Ḥakam and Muḥammad ibn al-Walīd – Muḥammad ibn Ja'far – Shu'ba – Khālid – 'Ikrima – Abū Sa'īd al-Khudrī:

The Messenger of Allah ﷺ said to 'Ammār, 'The errant group will slay you.'469

163. Ishāq ibn Ibrāhīm – al-Nadr ibn Shumayl – Shu'ba – Abū Maslama – Abū Naḍra – Abū Sa'īd al-Khudrī470 – Abū Qatāda:

The Messenger of Allah ﷺ said to 'Ammār, 'What ill tidings for you, O son of Sumayya,' wiping dust on his face. 'The errant group will slay you.'471

164. Aḥmad ibn Sulaymān – Yazīd – al-'Awām – al-Aswad ibn Mas'ūd:

Ḥanzala ibn Khuwaylid said, 'I was with Mu'āwiya when two men came to him arguing about 'Ammār, each man claiming to have slain him. 'Abdallāh

467 Also narrated by Ibn Hishām in his *Sīra* (vol. 2, p. 98) on the authority of Ibn Ishāq.

468 Also narrated by Ibn Sa'd in his *Ṭabaqāt* (vol. 3, p. 166), al-Bayhaqī in his *Dalā'il* (vol. 2, p. 268) and Aḥmad in his *Musnad* (vol. 3, p. 22).

469 Also narrated by Aḥmad in his *Musnad* (vol. 3, p. 22) and Abū Nu'aym in his *Ḥilya* (vol. 7, p. 197).

470 In the chain, Abū Sa'īd says, 'One who is better than me, Abū Qatāda, told me...' [tn]

471 Also narrated by Ibn Sa'd in his *Ṭabaqāt* (vol. 3, p. 166), Aḥmad in his *Musnad* (vol.5, p. 306) and al-Bayhaqī in his *Dalā'il* (vol. 2, p.267).

ibn 'Amr said to them, "Let each of you be glad to grant it to the other, for I heard the Messenger of Allah ﷺ say that the errant group would slay him."⁴⁷²

Abū 'Abd al-Raḥmān⁴⁷³ [al-Nasā'i] says, 'Shu'ba differed with him and said that it was on the authority of al-'Awām – a man – Ḥanzala ibn Suwayd.⁴⁷⁴

165. Muḥammad ibn al-Muthannā – Muḥammad – Shu'ba – al-'Awām ibn Ḥawshab – a man from Banū Shaybān – Ḥanzala ibn Suwayd:

The head of 'Ammār was brought, and 'Abdallāh ibn 'Amr said, 'I heard the Messenger of Allah ﷺ say, 'The errant group will slay him.'

166. Muḥammad ibn Qudāma – Jarīr – al-A'mash – 'Abd al-Raḥmān – 'Abdallāh ibn 'Amr:

The Messenger of Allah ﷺ said, 'The errant group will slay 'Ammār.'

Abū 'Abd al-Raḥmān [al-Nasā'i] says: Abū Mu'āwiya differed with him, narrating it on the authority of al-A'mash – 'Abd al-Raḥmān ibn Ziyād – 'Abdallāh ibn al-Ḥārith, as follows:

167. 'Abdallāh ibn Muḥammad – Abū Mu'āwiya – al-A'mash – 'Abd al-Raḥmān ibn Ziyād – 'Abdallāh ibn al-Ḥārith – 'Abdallāh ibn 'Amr... [proceeds the same as the previous *ḥadīth*.]

Sufyān al-Thawrī also differed, narrating it on the authority of al-A'mash, from 'Abd al-Raḥmān ibn Abī Ziyād, as follows:

168. 'Amr ibn Maṣṣūr – Abū Nu'aym – Sufyān – al-A'mash – 'Abd al-Raḥmān ibn Abī Ziyād:

'Abdallāh ibn al-Ḥārith said, 'I was walking alongside 'Abdallāh ibn 'Amr, 'Amr ibn al-'Āṣ and Mu'āwiya, when 'Abdallāh ibn 'Amr said, "I heard the Messenger of Allah ﷺ say, "The errant group will slay 'Ammār.' 'Amr said to Mu'āwiya, "Did you hear what he said?" He⁴⁷⁵ struck him and said, "Did

472 Also narrated by Ibn Sa'd in his *Ṭabaqāt* (vol. 3, p. 168), Aḥmad in his *Musnad* (vol. 2, p.16) and by Ibn Kathīr in his *Bidāya* (vol. 7, p. 269).

473 Meaning, Imam al-Nasā'i. [tn]

474 As is narrated in the next *ḥadīth*.

475 Namely, Mu'āwiya. [tn]

we slay him? He was killed by the one who brought him to fight. There you go again, sliding around in your own urine!"⁴⁷⁶



The Prophet's ﷺ Words, 'People Will Splinter off, and Be Slain By the Closer of the Two Groups to the Truth'

169. Muḥammad ibn al-Muthannā – 'Abd al-A'lā – Dāwūd – Abū Naḍra – Abū Sa'īd al-Khudrī:

The Messenger of Allah ﷺ said, 'Some people will splinter off, and be slain by the closer of the two groups to the truth.'⁴⁷⁷

170. Qutayba ibn Sa'īd – Abū 'Awāna – Qatāda – Abū Naḍra – Abū Sa'īd al-Khudrī:

The Messenger of Allah ﷺ said, 'My community will become two groups, and then some will splinter off from between them, and be slain by the ones closer to the truth.'⁴⁷⁸

171. 'Amr ibn 'Alī – Yaḥyā – 'Awf – Abū Naḍra – Abū Sa'īd:

The Messenger of Allah ﷺ said, 'My community will divide into two groups, and some will then splinter off from between them, and be slain by the closest of the two groups to the truth.'⁴⁷⁹

172. Sulaymān ibn 'Ubaydallāh ibn 'Amr al-Ghaylānī – Bahz – al-Qāsim (ibn al-Faḍl) – Abū Naḍra – Abū Sa'īd:

The Messenger of Allah ﷺ said, 'Some will splinter off when the people divide, and they will be slain by the closest of the two groups to the truth.'⁴⁸⁰

476 Also narrated by Aḥmad in his *Musnad* (vol. 2, p. 206) and by al-Bukhārī in a shorter form in his *Tārīkh* (vol. 5, p. 283).

477 Also narrated by Muslim in his *Ṣaḥīḥ*, (*Kitāb al-Zakat, Bāb al-Taḥrīd 'Alā Qatl al-Khawārij*, vol. 3, p. 115).

478 Also narrated by Muslim (see previous note).

479 Also narrated by Aḥmad in his *Musnad* (vol. 3, p.25) and al-Bayhaqī in his *Sunan* (vol. 8, p. 187).

480 Also narrated by Muslim in his *Ṣaḥīḥ* (vol. 3, p. 115).

173. Muḥammad ibn 'Abd al-A'lā – al-Mu'tamir – his father – Abū Naḍra:

Abū Sa'īd said, 'The Prophet of Allah ﷺ spoke of people from his community who would emerge at a time of division among the people and they would be marked out by their shaved heads. They would pass through the religion as an arrow passes through its target. He said they were among the most evil of creation – or that they were the most evil of people – and that they would be slain by the closest of the two groups to the truth.

'Amr said something else, and I asked a man privately what it was. He replied, "You slew them, O people of Iraq!"⁴⁸¹

174. 'Abd al-A'lā ibn Wāṣil ibn 'Abd al-A'lā – Muḥādir ibn al-Muwarri' – al-Ajlah – Ḥabīb – al-Ḍaḥḥāk al-Mashriqī in the presence of Sa'īd ibn Jubayr, Maymūn ibn Abī Shabīb, Abū al-Bakhtarī, Abū Ṣāliḥ, Dharr al-Hamdānī and al-Ḥasan al-'Uranī:

Abū Sa'īd al-Khudrī reported that the Messenger of Allah ﷺ spoke of people who would exit from this community. He spoke about their prayer, their zakat and their fasting, and said that they would pass through the religion as an arrow passes through its target, that the Qur'ān would not go any further than their throats, that they would emerge at a time when the people are divided, and that the people closest to the truth would slay them.⁴⁸²



'Alī's Role in Fighting the Rebels

175. Yūnus ibn 'Abd al-A'lā and al-Ḥārith ibn Miskīn, while he read and I⁴⁸³ listened, and the wording is his – Ibn Wahb – Yūnus – Ibn Shihāb – Abū Salama ibn 'Abd al-Raḥmān:

Abū Sa'īd al-Khudrī said, 'We were with the Messenger of Allah ﷺ as he divided some spoils, when Dhul-Khuwayṣira, a man of the Banū Tamīm, came along and said, "O Messenger of Allah, be fair!" The Messenger of Allah ﷺ replied, "Who will be fair if I am not? You would certainly lose out and be disappointed if I were not fair!" 'Umar said, "Let me strike his

481 Also narrated by Muslim in his *Ṣaḥīḥ* (vol. 3, p. 114).

482 Also narrated by Muslim in his *Ṣaḥīḥ*, (*Kitāb al-Zakāt, Bāb al-Taḥrīd 'alā Qatl al-Khawārij*) and al-Bayhaqī in his *Sunan* (vol. 8, p. 170).

483 Meaning, Imam al-Nasā'ī. [tn]

neck!" He replied, "Leave him, for he has companions next to whose prayer you shall hold your own prayer in contempt and the same when you compare your fasting to their fasting. They will recite the Qur'ān, yet it will not pass beyond their throats. They will pass through the religion just as the arrow passes through its target: one looks to the arrowhead and sees nothing, and then looks to the notch and sees nothing, and then looks to the shaft and sees nothing, and then looks to the fletching and sees nothing, for the arrow goes through too quickly for the tripe and blood to stick to it. Their portent is a black man who has one arm like a woman's breast,⁴⁸⁴ or like pulsating lumps of flesh. They will emerge at a time when the people are divided."

Abū Sa'īd continued, 'I testify that I heard this from the Messenger of Allah ﷺ and I testify that 'Alī ibn Abī Ṭālib fought them and I was with him. He ordered the capture of that man and he was sought and found, and when he was brought back I looked upon him and saw that he was just as the Messenger of Allah ﷺ had described him.'⁴⁸⁵

176. Muḥammad ibn al-Muṣaffā ibn Bahlūl – al-Walīd ibn Muslim and Baqiyya ibn al-Walīd, and he mentioned someone else as well – al-Awzā'ī – al-Zuhrī – Abū Salama and al-Ḍaḥḥāk:

Abū Sa'īd al-Khudrī said, 'We were with the Messenger of Allah ﷺ as he divided some spoils, when Dhul-Khuwayṣira, a man of the Banū Tamīm, came along and said, "O Messenger of Allah, be fair!" The Messenger of Allah ﷺ replied, "Woe unto you! Who will be fair if I am not?" 'Umar said, "Let me strike his neck!" He replied, "No. He has companions next to whose prayer you shall hold your own prayer in contempt and the same when you compare your fasting to their fasting. They will pass through the religion just as the arrow passes through its target: one looks to the arrowhead and sees nothing, and then looks to the notch and sees nothing, then looks to the shaft and sees nothing and then one looks to the fletching and sees nothing, for the arrow goes through too quickly for the tripe and blood to stick to it. They will emerge at a time when the people are divided. Their portent is a black man whose arm will be like a woman's breast, or like a pulsating lump of flesh."

484 In Arabic, the name Dhul-Khuwayṣira literally means 'the possessor of a small breast.' [tn]

485 Also narrated by Ibn al-Athīr in *Uṣd al-Ghāba* (vol. 2, p. 172), Aḥmad in his *Musnad* (vol. 3, p. 56), Muslim in his *Ṣaḥīḥ* (*Kitāb al-Zakāt, Bāb Dhikr al-Khawārij*) and al-Bukhārī in his *Ṣaḥīḥ* in *Kitāb al-Tafsīr* under the commentary of the Exalted's statement (Among them are some who find fault with you concerning the zakāt...) [*Al-Tawba* 9:58].

Abū Sa'īd continued, 'I testify that I heard this from the Messenger of Allah ﷺ and I testify that I was with 'Alī ibn Abī Ṭālib when he fought them. He sent for the slain to be brought and a man was brought who was just as the Messenger of Allah ﷺ had described.'⁴⁸⁶

177. Al-Ḥārith ibn Miskīn, and while he read, I listened – Ibn Wahb – 'Amr ibn al-Ḥārith – Bukayr ibn al-Ashajj – Busr ibn Sa'īd – 'Ubaydallāh ibn Abī Rāfi':

When the Ḥarūriyya⁴⁸⁷ openly rebelled against 'Alī ibn Abī Ṭālib, they said, 'Only Allah can rule', to which 'Alī retorted, 'True words employed for false ends! The Messenger of Allah ﷺ described people whose attributes I recognise in these men, who speak the truth with their tongues yet it passes not beyond here (and he pointed to his throat). They are among the most detestable of Allah's creatures to Him. One of them is a black man whose arm is like a sheep's teat or a woman's breast.' After 'Alī had fought them, he said, 'Go and look, go and look [for this man]', yet they found nothing. 'Go back,' he said, 'for by Allah, I did not lie, nor was I lied to', repeating this two or three times. Finally, they found him among the rubble, and brought him back to 'Alī.

'Ubaydallāh said, 'I was there with them, and I heard what 'Alī said to them.'

178. Muḥammad ibn Mu'āwiya ibn Yazīd – 'Alī ibn Hāshim – al-A'mash – Khaythama – Suwayd ibn Ghafala:

'Alī said, 'If I speak to you about myself, then deception is a strategy of war; but if I speak to you about the Messenger of Allah ﷺ, then I would rather be hurled down from the sky than lie about him ﷺ. I heard the Messenger of Allah ﷺ say, "A people will emerge who are young and foolish and they will speak the finest words anyone ever spoke, but their faith will not go beyond their throats. They will pass through the religion as an arrow passes through its target. If you see them, then fight them, for those who slay them will be rewarded for it on the Day of Resurrection."⁴⁸⁸

486 See previous note.

487 The Ḥarūriyya were the *Khawārij* against whom 'Alī ibn Abī Ṭālib ﷺ fought, named after Ḥarūrā, a town near Kufa where they would gather after they rebelled against 'Alī ﷺ and rejected his rule.

488 Also narrated by Ibn Kathīr in his *Bidāya* (vol. 7, p. 296, and he attributes the narration to

The Different Ways This Ḥadīth Has Been Narrated on the Authority of Abū Ishāq

179. Aḥmad ibn Sulaymān and al-Qāsim ibn Zakariyyā – 'Ubaydallāh – Isrā'īl – Abū Ishāq – Suwayd ibn Ghafala – 'Alī:

The Messenger of Allah ﷺ said, 'People will emerge at the end of times who will recite the Qur'ān without it going beyond their throats. They will pass through the religion as an arrow passes through its target. To fight them is the duty of every Muslim.'⁴⁸⁹

Yūsuf ibn Abī Ishāq differed with him, adding 'Abd al-Raḥmān ibn Tharwān between Abū Ishāq and Suwayd ibn Ghafala, as follows:

180. Zakariyyā ibn Yahyā – Muḥammad ibn al-'Alā' – Ibrāhīm ibn Yūsuf – his father – Abū Ishāq – Abū Qays al-Awdī – Suwayd ibn Ghafala – 'Alī:

The Prophet ﷺ said, 'People will emerge at the end of times who will recite the Qur'ān without it going beyond their throats. They will pass through the religion as an arrow passes through its target. To fight them is the duty of every Muslim.'⁴⁹⁰

181. Aḥmad ibn Bakkār al-Ḥarrānī – Makhlad – Isrā'īl – Ibrāhīm ibn 'Abd al-'Alā':

Ṭāriq ibn Ziyād said, 'We went out with 'Alī to fight the *Khawārij* and after we had fought them he said, "Go and look, for the Messenger of Allah ﷺ said that a people would emerge who would speak the truth (or 'would speak words of truth'),⁴⁹¹ yet it would not go beyond their throats. They would pass through the truth as an arrow passes through its target. Their mark would be a black man among them with a deformed arm covered with black hairs. If he indeed is among them, then you have just slain the most evil of people. If not, then you have just slain the best of people." We wept at this, and then he said, "Seek him out." We searched

al-Tirmidhī, al-Nasā'ī in his *Sunan* (vol. 7, p. 119), al-Bukhārī in his *Ṣaḥīḥ* (vol. 9, p. 21), Abū Dāwūd in his *Sunan*, (vol. 5, p. 124) and Aḥmad in his *Musnad* (vol. 1, p. 119).

489 Also narrated by Aḥmad (*Musnad*, vol. 1, p.156).

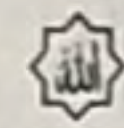
490 Also narrated by al-Bazzār in *Kashf al-Astār* (vol. 2, p. 263) and Ibn 'Adī in his *Kāmil* (vol. 1, p. 237).

491 Ṭāriq mentions at the end of the *ḥadīth* that this may have been the actual wording.

and found this man with the deformed arm, whereupon we fell down in prostration and 'Alī joined us.⁴⁹²

182. Al-Ḥasan ibn Mudrik – Yaḥyā ibn Ḥammād – Abū 'Awāna – Abū Balj Yahyā ibn Sulaym ibn Balj:

Abū Sulaym ibn Balj, who was with 'Alī at Nahrawān,⁴⁹³ said, 'Before that day, I had wrestled with a man who had something on his arm. I asked him what it was, and he said that a camel had bitten him. Later, on the day of Nahrawān, after 'Alī had fought the Ḥarūriyya, he became worried after slaying them when he could not find the body of the man with an arm like a breast. He went around looking until he finally found the man in a trough, whereupon he said, "Allah spoke the truth and His Messenger ﷺ conveyed it!" On the man's shoulder were three hairs like the nipple of a woman's breast.'



The Reward of Those Who Fought Them

183. 'Alī ibn al-Mundhir – Ibn Fuḍayl – 'Āṣim ibn Kulayb al-Jarmī:

Kulayb al-Jarmī said, 'I was sitting with 'Alī when a man came in wearing clothes that suggested he had been travelling. He said, interrupting 'Alī as he spoke with the people, "O Commander of the Faithful, will you give me leave to speak?" He did not pay him heed, but continued the conversation he was already having. I went over and sat by the man and asked him what he had come to say. He replied, "I was performing the lesser pilgrimage when I met 'Ā'isha, who said to me, "Those people who rebelled in your land, were they called the Ḥarūriyya?" I told her that they had rebelled in a place called Ḥarūrā' and hence had been given that name. She said, "Blessed are those who witnessed their destruction! If 'Alī ibn Abī Ṭālib wishes, he will tell you about them.' So I have come to ask him about them." When 'Alī had finished, he said, "Where is the man who asked leave to speak?" The man told him the same story he had told us. 'Alī said, "I went to see the Messenger of Allah ﷺ while no one else was with him but 'Ā'isha, the Mother of the Believers. He said to me, "How are you faring, 'Alī, with such-and-such people?" I replied that Allah and His Messenger knew better than me. He gestured with his hand and said, "People will emerge from the East.

492 Also narrated by Aḥmad in his *Musnad* (vol. 1, p.107).

493 This is where the battle against the *Khawārij* was fought.

They will recite the Qur'ān but it will not go beyond their throats. They will pass through the religion as an arrow passes through its target. Among them will be a man with a deformed arm, as though his arm is a breast.' I ask you in Allah's Name, did I tell you about them?" They said, 'Yes'. He said, "I ask you in Allah's Name, did I tell you that he was among them?" They said, 'Yes'. "And you came to me," he said, "and told me that he was not among them, so I swore by Allah that he was, and then you brought him to me, dragging him, and he was just as I had described him?" They said, 'Yes'. He replied, "Allah and His Messenger spoke the truth".⁴⁹⁴

184. Muḥammad ibn 'Abd al-A'lā – Abū Mu'āwiya – al-A'mash – Zayd (ibn Wahb):

On the day of Nahrawān, 'Alī ibn Abī Ṭālib fought the *Khawārij*, and it was not long before they had all been pierced by spears and slain. 'Alī then said, 'Seek out the man with the arm like a breast.' They sought him out and found him in a pit in the ground, covered by other bodies. He had hairs like those of a cat on his arm. 'Alī called out 'Allah is the Greatest!' and the people joined him, and they were all pleased by what had taken place.

185. 'Abd al-A'lā ibn Wāṣil ibn 'Abd al-A'lā – al-Faḍl ibn Dukayn – Mūsā ibn Qays al-Ḥaḍramī – Salama ibn Kuhayl – Zayd ibn Wahb:

'Alī gave a speech on the bridge at Dīzjān, saying, 'I was told of rebels [*khawārij*] who would emerge in the East, among whom would be a man with an arm like a breast, and I was told to fight them.' The Ḥarūriyya said to one another, 'Do not speak to him, for he will repel you just as he did on the day of Ḥarūrā'. They began to exchange blows with their spears and one of the companions of 'Alī said, 'Cut their spears!' Battle raged, and twelve or thirteen of 'Alī's men were slain. 'Alī told them to search for the man with the deformed arm, yet it was a cold day and they said they could not. 'Alī mounted *Shahbā*, the Prophet's ﷺ mule, and rode until he came to a pit in the ground. 'Search for him among these bodies', he said, and the man's body was brought out. 'I did not lie, I did not lie,' he said. 'Work, and do not be complacent. Were it not that I feared you becoming complacent, I would tell you of the reward Allah has promised you, as he⁴⁹⁵ told it to me. Some people in Yemen were also here with us today.' 'How can that be, O

494 Also narrated by Ibn Kathīr in his *Bidāya* (vol. 2, p. 293).

495 Namely, the Prophet ﷺ. [tn]

Commander of the Faithful?' they said. He answered, 'They were with us in spirit.'⁴⁹⁶

186. Al-'Abbās ibn 'Abd al-'Azīm – 'Abd al-Razzāq – 'Abd al-Malik ibn Abī Sulaymān – Salama ibn Kuhayl:

Zayd ibn Wahb, who was in the army that fought against the *Khawārij*, reported that 'Alī said, 'O people! I heard the Messenger of Allah ﷺ say, "People will emerge from my community who will recite the Qur'ān and your recitation will seem like nothing compared to theirs, as will your prayer next to theirs and your fasting next to theirs. They will recite the Qur'ān and deem that it is arguing for them, when in reality it is arguing against them. Their prayer will not go beyond their throats. They will pass through Islam as the arrow passes through its target. Were the army that slays them to know the reward they have been promised on the tongue of their Prophet ﷺ, they would become so complacent they would never work again. Their sign is that a man among them will have an upper arm but no forearm, and atop his upper arm there will be something like a woman's nipple, covered with white hairs." And now, you go to Mu'āwiya and the people of Syria, leaving these people behind with your families and possessions! By Allah, I hope that it will be these people, for they have spilt inviolable blood and raided people's livestock. Go, then, in the Name of Allah!'

Salama said that Zayd then took him through the events stage by stage, until [he said]:⁴⁹⁷ 'We passed over the bridge and met them in battle, and the *Khawārij* were led by 'Abdallāh ibn Wahb al-Rāsibī,⁴⁹⁸ who called to them, "Throw your spears and draw your swords, for I fear that otherwise they will call out to you and dissuade you."⁴⁹⁹ So they drew their swords and threw away their sheaths, and we engaged them with our spears until their bodies were piled up, and only two of our men were slain that day. 'Alī told them to search for the man with the deformed arm, but they could not find him, so 'Alī went to search himself, finally coming across a pile of bodies, which he ordered to be cleared, and there they found him at the bottom of the pile.

496 Ibn Abī Shayba narrates it with this wording in his *Muṣannaf* (vol. 15, p. 311) on the authority of Yahyā ibn Ādam and Ibn Kathīr narrates a similar version in his *Bidāya* (vol. 7, p. 292).

497 The words 'he said' do not appear in the version narrated by al-Nasā'ī here, but I have added them from the narrations of Muslim and Abū Dāwūd, for the sake of clarity. [tn]

498 The head of the *Khawārij*, from the tribe of Banū Rāsib, who was killed at Nahrawān.

499 That is, fight them at close quarters, so they cannot call upon you to make peace in the name of faith. (*Awn al-Ma'būd*, no. 4139).

'Alī cried out, "Allah is the Greatest!" and then said, "Allah spoke the truth and His Messenger ﷺ conveyed it!" 'Ubayda al-Salmānī approached him and said, "O Commander of the Faithful, I ask you by Allah, besides whom there is no god, did you hear this from the Messenger of Allah ﷺ?" He replied, "Yes, by Allah, besides whom there is no god, I heard it from the Messenger of Allah ﷺ", repeating it three times and swearing the oath each time.⁵⁰⁰

187. Qutayba – Ibn Abī 'Adī – Ibn 'Awn:

Muḥammad ibn 'Ubayda said, "Alī said, "Were it not that you would become self-satisfied, I would tell you what Allah promised, on the tongue of Muḥammad ﷺ, to those who slay them." I said, "Did you hear it from the Messenger of Allah ﷺ?" He said, "Yes, by the Lord of the Ka'ba! Yes, by the Lord of the Ka'ba! Yes, by the Lord of the Ka'ba!"⁵⁰¹

188. Ismā'il ibn Mas'ūd – al-Mu'tamir ibn Sulaymān – 'Awf – Muḥammad ibn Sirīn:

'Ubayda al-Salmānī said, 'After the people had been slain by the river, 'Alī said, "Search them, for if they are the ones of whom the Messenger of Allah ﷺ spoke there will be a man among them with an arm that is deformed, misshapen, or missing its hand." We sought him out and found him, and showed 'Alī where he was. When he saw him he cried, "Allah is the Greatest!" three times, and then said, "By Allah, were it not that you would become self-satisfied" – and then he used a similar expression – "I would tell you what Allah ﷻ promised, on the tongue of His Prophet ﷺ, to those who slew these people." I said, "Did you hear it from the Messenger of Allah ﷺ?" He said, "Yes, by the Lord of the Ka'ba" three times.⁵⁰²

189. Muḥammad ibn 'Ubayd ibn Muḥammad – Abū Mālik 'Amr (ibn Hāshim) – Ismā'il (Ibn Abī Khālid) – 'Amr ibn Qays – al-Minhāl ibn 'Amr – Zirr ibn Ḥubaysh:

'Alī said, 'I struck a blow to the civil unrest [*fitna*], and were it not for me they would not have been slain at Nahrawān. Were it not that I feared you would stop working, I would tell you all what Allah ﷻ promised, on the tongue of your Prophet ﷺ, to those who fought them, thus correcting your

500 Also narrated by Muslim (*Ṣaḥīḥ*, *Kitāb al-Zakāt*, *Bāb al-Taḥrīṣ 'alā Qatl al-Khawārij*), Abū Dāwūd (*Sunan*, vol. 5, p. 126), al-Bayhaqī (*Sunan*, vol. 8, p. 170), 'Abd al-Razzāq (*Muṣannaf*, vol. 10, p. 147), and Ibn Kathīr (*Bidāya*, vol. 7, p. 291).

501 Also narrated by Ibn Kathīr in his *Bidāya* (vol. 7, p. 292).

502 Also narrated by Ibn Kathīr in his *Bidāya* (vol. 7, p. 293), Ibn Mājah in his *Sunan* (vol. 1, p. 59), 'Abdallāh ibn Aḥmad ibn Ḥanbal in *Zawā'id al-Musnad* (vol. 1, p. 121) and Aḥmad in his *Musnad* (vol. 1, p. 121).

error and acknowledging the guidance we have been granted.'



How 'Abdallāh Ibn 'Abbās Debated with the Ḥarūriyya and Answered the Objections They Raised

against the Commander of the Faithful, 'Alī Ibn Abī Ṭālib

190. 'Amr ibn 'Alī – 'Abd al-Raḥmān ibn Maḥdī – 'Ikrima ibn 'Ammār – Abū Zmayl:

'Abdallāh ibn 'Abbās said, 'When the Ḥarūriyya rebelled, they isolated themselves in one area, and they numbered six thousand. I said to 'Alī, "O Commander of the Faithful, delay the prayer a little until the heat passes, that I might speak and go and with these people." He replied, "I would fear for your life." I told him not to worry and then I got dressed and walked out to the area where they were staying. It was midday, and I found them dining. "Welcome, Ibn 'Abbās," they said, "what brings you?" I replied, "I have come to you from the Companions of the Prophet ﷺ, the Emigrants and the Helpers, and from the Prophet's ﷺ cousin and son-in-law. It was they to whom the Qur'ān was revealed and they know its interpretation better than you, and not one of them is among you. I have come to tell you what they say, and to tell them what you say."

'A group of them approached me and I said to them, "Tell me what grievances you have against the Companions of the Messenger of Allah ﷺ and his cousin." They replied, "There are three." I asked them what they were, and they said, "The first is that he gave men the authority to judge on Allah's matter, while Allah says, **(Judgement is for Allah alone)** [6:57, and 12:40, 67]. What have men to do with judgement?" I replied, "So that is one."

'They then said, "As for the second, it is that he fought but took no captives or spoils. If they were unbelievers, then they could have been rightfully captured; and if they were believers, then it was not lawful to capture them, or even fight them." "That is two," I said. "What is the third?" (And he said something else along the same lines.)

'They said, "He forfeited his own title of Commander of the Faithful; if he is not the Commander of the Faithful, he must be the commander of the disbelievers." I asked them if they had any other grievances besides these, and they said that was all. I said to them, "Do you think that if I recite to you verses from the Book of Allah Almighty and examples from the Sunna

of His Prophet ﷺ which refute what you have said, you would change your minds?" They said, 'Yes'.

'I said, "As for your objection that he gave men the authority to judge on Allah's matter, I will give you an instance from the Book of Allah where He grants His judgement to men even over the value of a quarter-dirham; for Allah Almighty indeed commanded them to make a judgement concerning it. Do you not know that Allah Almighty said, **(O you who believe, do not kill game when you are in consecration for the pilgrimage. If any of you kills it deliberately, his penalty shall be a livestock animal the equivalent of that which he has killed, as judged by two men among you known for justice)** [5:95]. It was Allah's judgement to appoint the matter to be judged by men; had He willed, He would have judged it directly. Thus it is permitted to appoint men to judge. I ask you, in the Name of Allah, is it not better to appoint men to judge the matter of reconciliation and the avoidance of bloodshed than to do so for the matter of a rabbit?" They replied, "Indeed, the former is better."

'I then said, "And He says about the woman and her husband: **(And if you fear dissension between the two, send an arbiter from his people, and an arbiter from her people)** [4:35]. I ask you in the Name of Allah, is it not better to appoint men to judge the matter of reconciliation and the avoidance of bloodshed than to appoint them to judge the matter of a woman's marital status? Have I answered this grievance satisfactorily?" They said, 'Yes'.

'I then said, "As for your claim that he fought but took no captives or spoils, I ask you: would you capture your mother 'Ā'isha, treating her as you would treat another, though she is your mother? If you say that you would treat her the same way you would treat any other, then you have fallen into unbelief, and if you say, 'She is no mother of ours', then you have also fallen into unbelief: **(The Prophet is nearer the believers than their own selves, and his wives are their mothers)** [33:6]. Thus you are caught between two errant ways. Choose, then, a way out of both of them. Have I answered this grievance satisfactorily?" They said, 'Yes'.

'I then said, "As for 'Alī forfeiting his title of Commander of the Faithful, I shall give you satisfaction on that score, too. The day the Prophet ﷺ of Allah made a truce with the idolaters at Ḥudaybiyya, he said to 'Alī, "Write this down, 'Alī: *These are the terms of the truce agreed by Muḥammad, the Messenger of Allah...*" Upon this, they said, 'If we recognised you as the Messenger of Allah, we would not have fought you.' The Messenger of Allah ﷺ said, 'Rub it out, 'Alī. O Allah, you know that I am the Messenger of Allah. Rub it out, 'Alī, and write: *These are the terms of the truce agreed by Muḥammad ibn*

'Abdallāh.' By Allah, the Messenger of Allah ﷺ was better than 'Alī, yet he forfeited his title – but this did not mean he was no longer a Prophet. Have I answered this grievance satisfactorily?" They said, 'Yes'. Two thousand of them abandoned the rebellion and the rest of them held to it, and they were slain for their error. The Emigrants and Helpers slew them.⁵⁰³



The Reports That Strengthen What Has Just Been Described

191. Mu'āwiya ibn Šāliḥ – 'Abd al-Raḥmān ibn Šāliḥ – 'Amr ibn Hāshim al-Janbī – Muḥammad ibn Ishāq – Muḥammad ibn Ka'b al-Quraẓī:

'Alqama ibn Qays said, 'I said to 'Alī, "You appointed an arbiter between yourself and the son of the liver-eater?"⁵⁰⁴ He replied, "I acted as scribe for the Messenger of Allah ﷺ on the day of Ḥudaybiyya. He dictated: 'These are the terms of the truce agreed by Muḥammad the Messenger of Allah and Suhayl ibn 'Amr...' Upon this, Suhayl said, 'If we recognised him as the Messenger of Allah, we would not have fought him. Rub it out.' I said, 'By Allah, he is the Messenger of Allah, whether you like it or not! By Allah, I will not rub it out!' The Messenger of Allah ﷺ said, 'Show me where it is.' I showed him, and he rubbed it out. Then he said, "The same will happen to you, and you will be forced to endure it.'"

192. Muḥammad ibn al-Muthannā and Muḥammad ibn Bashshār – Muḥammad – Shu'ba – Abū Ishāq:

Al-Barrā' said, 'When the Messenger of Allah ﷺ made the truce with the people of Ḥudaybiyya (Ibn Bashshār said 'the people of Makka'), 'Alī wrote down the terms of their treaty. He wrote: *Muḥammad, the Messenger of Allah...*, whereupon the idolaters said, "Do not write *Muḥammad, the Messenger of Allah*. If you were the Messenger of Allah ﷺ, we would not have fought you." He told 'Alī to rub it out but 'Alī said that he could not be the one to do it, so the Messenger of Allah ﷺ rubbed it out with his own hand. He then made a treaty with them that he and his Companions could enter

⁵⁰³ Also narrated by Aḥmad in his *Musnad* (vol. 1, p. 342), Abū Nu'aym in his *Hilya* (vol. 1, p. 318), 'Abd al-Razzāq in his *Muṣannaf* (vol. 10, p. 157) and al-Ḥākim in his *Mustadrak*, (vol. 2, p. 150) and he declared it rigorously authentic and al-Dhahabī concurred.

⁵⁰⁴ Meaning Hind, the mother of Mu'āwiya, who attempted to eat the liver of Ḥamza ﷺ at Uhud.

for three days, with their weapons stowed away. "Stowed where?" I asked (Ibn Bashshār has it as 'we asked'). He said, "In their scabbards."⁵⁰⁵

193. Aḥmad ibn Sulaymān al-Rahāwī – 'Ubaydallāh ibn Mūsā – Isrā'īl – Abū Ishāq – al-Barrā' ibn 'Azib:

The Messenger of Allah ﷺ went to make the lesser pilgrimage in the month of Dhul-Qa'da, but the Meccans refused to let him enter the city until he had made an agreement with them that he would stay for only three days. When they wrote, '*This is the agreement made by Muḥammad, the Messenger of Allah...*', they said, 'We cannot accept this. If we recognised you as the Messenger of Allah, we would not bar you from His House. You are Muḥammad ibn 'Abdallāh.' He said, 'I am the Messenger of Allah and I am Muḥammad ibn 'Abdallāh', and told 'Alī to rub out '*the Messenger of Allah*'. 'By Allah,' said 'Alī, 'I will never rub it out.' The Messenger of Allah ﷺ took the document, though he did not write well, and put *Muḥammad* instead of *the Messenger of Allah*, writing: *This is what Muḥammad ibn 'Abdallāh has agreed: no weapon will enter Makka save for swords in scabbards, and he will take none of its people with him if they want to follow him, nor will he prevent any of his companions from staying if they so desire.*

When he had entered the city and spent the appointed time there, they approached 'Alī and said, "Tell your companion he must leave us now, for the appointed time has passed.' The Messenger of Allah ﷺ left and the daughter of Ḥamza⁵⁰⁶ followed him, calling out 'Uncle! Uncle!' 'Alī took her by the hand and said to Fāṭima, 'Here is your cousin.' She picked her up and then 'Alī, Zayd and Ja'far began to argue over who would take care of her. 'Alī said, 'I will take her, for she is my uncle's daughter.' Ja'far said, 'She is the daughter of my uncle and her maternal aunt is my wife.' Zayd said, 'She is my brother's daughter.' The Prophet ﷺ gave her over to her maternal aunt, saying, 'The maternal aunt is like the mother.' To 'Alī, he said, 'You are from me, and I am from you.' To Ja'far, he said, 'You resemble me in appearance and character.' And to Zayd, he said, 'You are our brother and our freedman.' 'Alī said, 'Will you ever marry Ḥamza's daughter?' He replied, 'She is the daughter of my brother by suckling.'⁵⁰⁷

⁵⁰⁵ Also narrated by Aḥmad in his *Musnad* (vol. 4, p. 289) and Abū Dāwūd in his *Sunan* (vol. 2, p. 415).

⁵⁰⁶ See the note for *ḥadīth* no. 71 above.

⁵⁰⁷ Also narrated by Aḥmad in his *Musnad* (vol. 4, p. 298), Ibn al-Athīr in *Usd al-Ghāba* (*Tarjumat Umāma bint Ḥamza*) and al-Bayhaqī in his *Sunan* (vol. 8, p.5).

Abū 'Abd al-Raḥmān [al-Nasā'i] says: Yaḥyā ibn Ādam differed with him, narrating the last part of this *ḥadīth* on the authority of Isrā'il – Abū Ishāq – Hānī' ibn Hānī' and Hubayra ibn Yuraym – 'Alī, as follows:

194. Muḥammad ibn 'Abdallāh ibn al-Mubārak – Yaḥyā (Ibn Ādam) – Isrā'il – Abū Ishāq – Hānī' ibn Hānī', and Hubayra ibn Yuraym:

'Alī said, "They disputed the custodianship of Ḥamza's daughter so the Messenger of Allah ﷺ gave her over to her maternal aunt, saying, "The maternal aunt is like the mother." I said, "O Messenger of Allah, will you not marry her?" He replied, "She is not lawful for me, for she is the daughter of my brother from suckling." He then said to 'Alī, "You are from me and I am from you", to Zayd, "You are our brother and our freedman", and to Ja'far, "You resemble me in appearance and character."

The Virtues of 'Alī ibn Abī Ṭālib al-Qurashī al-Hāshimī, Abū al-Ḥasan

(From *Ṣaḥīḥ al-Bukhārī* with Ibn Ḥajar's Commentary from *Fath al-Bārī*)

THE PROPHET ﷺ said to 'Alī, 'You are from me and I from you.' 'Umar said of him, "The Messenger of Allah ﷺ was pleased with him when he passed away."

Commentary

'The Virtues of 'Alī ibn Abī Ṭālib', son of 'Abd al-Muṭṭalib, 'al-Qurashī al-Hāshimī, Abū al-Ḥasan.' He was the paternal cousin of the Messenger of Allah ﷺ, son of his father's brother, who was named 'Abdu Manāf according to the soundest narration. He was born ten years before the Prophetic mission began according to the strongest opinion. The Prophet ﷺ raised him from an early age based on a story mentioned in the Prophetic biography literature. He remained with the Prophet ﷺ from his youth onwards, never parting from him until his passing. His mother was Fāṭima bint Asad ibn Hāshim, his father's paternal cousin, and she was the first Hashemite to bear a child to another Hashemite. She entered Islam and died during the lifetime of the Prophet ﷺ.

Aḥmad, Ismā'il al-Qāḍī, al-Nasā'i and Abū 'Alī al-Naysābūrī all said that no Companion has as many things narrated about him with good chains as 'Alī has. The reason for this may be that his rule came last [of the four], and that civil strife occurred during his rule and people rebelled against him, which meant that his virtuous feats were spread by many of the Companions who were witness to them, which was as a rebuttal to those who opposed him. The people had been divided into two factions, but the heretics were very few in number. Then 'Alī's situation led to the rise of a third faction which fought against him and the matter became so serious that they began to denigrate him. For a year they cursed him from their pulpits. The *Khawārij* shared their hatred for him and went as far as to declare him an unbeliever, along with 'Uthmān. Thus the people became separated into three factions: the People of the *Sunna* [*Ahl al-Sunna*], and the two factions of heretics: the *Khawārij*, and those who fought 'Alī from among the Banū Umayya and their followers. Therefore, the people of

the Sunna needed to spread his virtues, and many of their reports were conveyed because of how many people there were who denied them. That said, the fact is that all four [of the Rightly-Guided Caliphs] had so many virtues that if anyone were to weigh them in the balance of justice, he would not find fault with the position of the People of the Sunna and the Community in the least.

Yāqūb ibn Sufyān narrates with a rigorously authentic chain that 'Urwa said, "Ali entered Islam when he was eight years old." Ibn Ishāq said 'ten years', which is the soundest opinion. There are other opinions as well.

"The Prophet ﷺ said to 'Ali, "You are from me and I from you." This is part of a *ḥadīth* reported by al-Barā' ibn 'Azib concerning the story of Ḥamza's daughter. The author narrates it in full in the section on the Truce [of Ḥudaybiyya] and the 'Umra of Expiation.

"Umar said of him, "The Messenger of Allah ﷺ was pleased with him when he passed away." This refers to the aforementioned *ḥadīth*.⁵⁰⁸ Allegiance was sworn to 'Ali as Caliph following the murder of 'Uthmān, at the beginning of Dhul-Ḥijja, 35 AH. The Emigrants, Helpers and all else present swore allegiance to him and a written declaration of his election was spread far and wide. All acknowledged it except Mu'āwiya in Syria; and the rest is history.⁵⁰⁹



The author narrates seven *ḥadīths* in this chapter. The first is the *ḥadīth* of Sahl ibn Sa'd about the story of the Conquest of Khaybar.

Sahl ibn Sa'd ﷺ:

The Messenger of Allah ﷺ said, "Tomorrow I will give this banner to a man at whose hand Allah will give victory." All night, the people wondered which of them would be given it. The next morning, they went to the Messenger of Allah ﷺ, all hoping to be given it. He said, "Where is 'Alī ibn Abī Ṭālib?" They said, "O Messenger of Allah, he complains of an ailment in his eyes." "Send for him, and have him come to me," he said. When he came, the Prophet ﷺ spat in his eye and prayed for him, and he was cured as though there had never been anything wrong. He then gave him the banner and 'Alī said, "O Messenger of Allah, shall I fight them until they are like us?" He answered, "Go on until you reach their fortress, and then invite them to Islam and inform them of their obligations unto Allah. For by Allah, that

508 In which 'Umar ﷺ said, "I do not find anyone more entitled to this authority than this group – or party – with whom the Messenger of Allah ﷺ was pleased when he passed away," naming 'Alī, 'Uthmān, al-Zubayr, Ṭāḥa, Sa'd and 'Abd al-Raḥmān. [tn]

509 This paragraph has been moved here for the sake of clarity. [tn]

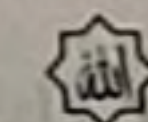
Allah guide one man by your means would be better for you than to own fine red camels.⁵¹⁰

Salama:

'Alī stayed behind when the Prophet ﷺ went out to Khaybar because his eyes were sore. "Will I stay behind while the Messenger of Allah ﷺ goes out?" he said, and set off after the Prophet ﷺ. The evening before Allah gave the Muslims victory, the Messenger of Allah ﷺ said, "Tomorrow, I will give the banner" – or "the banner will be taken by" – "a man whom Allah and His Messenger love" – or he said "who loves Allah and His Messenger" – "and Allah will give him victory." 'Alī then came along, though we⁵¹¹ had not been expecting him. "Here is 'Alī", they said, and the Messenger of Allah ﷺ gave him the banner, and Allah gave him victory.⁵¹²

Commentary

In both *ḥadīths*, when the Prophet ﷺ says that 'Alī is a man who 'loves Allah and His Messenger, and whom Allah and His Messenger love', he was speaking about the presence of true love; for otherwise, every believer shares this attribute with 'Alī. The *ḥadīth* evokes Allah's words (Say: If you love Allah, then follow me, and Allah will love you) [3:31]. It therefore implies that 'Alī was a true and perfect follower of the Messenger of Allah ﷺ such that he was distinguished by Allah's love for him. This is why love for him is a sign of faith and hatred for him is a sign of hypocrisy, as [Imam] Muslim narrated on the authority of 'Alī himself: "By Him who split the seed and created the soul, the Prophet ﷺ promised me, "No one loves you but a believer, and no one hates you but a hypocrite." This is also attested to by a *ḥadīth* of Umm Salama, as narrated by Aḥmad.



The third is also a *ḥadīth* of Sahl ibn Sa'd:

Abd al-'Azīz ibn Abī Ḥāzīm – his father:

A man came to Sahl ibn Sa'd and said, "So-and-so (the Emir of Madina) spoke ill of 'Alī on the pulpit!" Sahl asked what he had said and the man replied, "He called him *Abū Turāb* ['Father of Dust']." Sahl laughed and said, "By Allah, it was none but the Prophet ﷺ who gave him this name, and

510 *Ṣaḥīḥ al-Bukhārī ḥadīth* number 3701.

511 This is Salama speaking. [tn]

512 *Ṣaḥīḥ al-Bukhārī ḥadīth* number 3702.

he had no name he loved more than this one.' [Abū Hāzim] asked Sahl to elaborate on this, saying, 'O Abū 'Abbās, how did this come about?' He answered that one evening 'Alī went in to see Fāṭima, and then came out and lay down in the mosque. The Prophet ﷺ said [to Fāṭima], 'Where is your cousin?' 'In the mosque,' she answered. He went out to him and found that his cloak had fallen off his back, and the dust had reached his back. He began to brush the dust off his back, saying 'Sit up, Father of Dust!' twice.⁵¹³

Commentary

'His father' [in the chain] is Abū Hāzim Salama ibn Dīnār. 'A man came to Sahl ibn Sa'd. I have not been able to find the name of this man. 'So-and-so (the Emir of Madina)...' I have not been able to find his name. Al-Ismā'īlī's version has 'So-and-so, son of so-and-so.'

'...Spoke ill of 'Alī on the pulpit!' Sahl asked what he had said...' A narration of al-Ṭabarānī on the authority of 'Abd al-'Azīz ibn Abī Hāzim has: 'He calls on you to insult 'Alī.'

'By Allah, it was none but the Prophet ﷺ who gave him this name', i.e. 'Father of Dust.'

'[Abū Hāzim] asked Sahl to elaborate on this.' The phrase '*istiṭ'ām al-kalām*' [literally 'to ask for the food of speech'] is a metaphor based on the literal taste of food and the metaphorical taste of speech. Al-Ismā'īlī's narration has it: 'O 'Abbās, what was the circumstance behind it?'

'Where is your cousin?' 'In the mosque,' she answered.' The narration of al-Ṭabarī adds that she said, 'We exchanged words and he made me angry.'

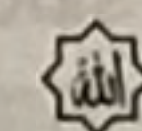
'The dust had reached his back.' Al-Ismā'īlī's narration has 'his back had reached the dust.' He went to sleep in a place where there was no dust, but then turned in his sleep so that his back was on the dust, or the dust was scattered on him.

'Sit up, Father of Dust!' It seems that this was the first time he ﷺ called him this, although a *ḥadīth* narrated by Ibn Ishāq and Aḥmad tells us that 'Ammār ibn Yāsir said, 'At the Battle of al-'Usra, 'Alī and I slept beneath some palm trees. We only woke up when the Prophet ﷺ nudged us with his foot and said to 'Alī, 'Arise, Father of Dust!' because of the dust he saw on him.' If this narration is indeed sound, then we can infer that he ﷺ was alluding to this incident when he called him that.

It is narrated on the authority of Ibn 'Abbās that the reason for 'Alī's anger was that the Prophet ﷺ had paired his Companions into brothers but no brother had been assigned to him. So he went to the mosque, and then the story is the

⁵¹³ *Ṣaḥīḥ al-Bukhārī ḥadīth* number 3703.

same except that at the end he ﷺ said, 'Arise, for you are my brother.' This was narrated by al-Ṭabarānī, and Ibn 'Asākir narrated something similar on the authority of Jābir ibn Samura, though the *ḥadīth* in this chapter is more authentic. The two versions of the story cannot be combined because the assigning of brothers occurred right after the Prophet ﷺ arrived in Madina, whilst 'Alī's marriage to Fāṭima and its consummation only happened later. Allah knows best.



Fourthly, there is the *ḥadīth* of Ibn 'Umar:

Sā'd ibn 'Ubayda:

A man came to Ibn 'Umar and asked him about 'Uthmān. He spoke of his virtuous deeds and then said, 'Perhaps this disappoints you?' The man said yes. 'Then may Allah cover your nose in dirt,' said Ibn 'Umar. The man then asked him about 'Alī. He spoke of his virtuous deeds and then said, 'Thus he was, and his house was the middlemost of the Prophet's ﷺ houses. Perhaps this disappoints you?' The man said yes. 'Then may Allah cover your nose in dirt,' said Ibn 'Umar. 'Now go and do what you can against me.'⁵¹⁴

Commentary

'A man came to Ibn 'Umar...' We saw this before in the chapter on the virtues of 'Uthmān.

'He spoke of his virtuous deeds...' Al-Ismā'īlī's narration has 'he spoke of the most virtuous of his deeds'. Perhaps he told him about how he financed the army of al-'Usra or how he donated the well of Rūma, and so on.

'The man then asked him about 'Alī. He spoke of his virtuous deeds...' Perhaps he told him about how he fought at Badr and other battles, conquered Khaybar, slew Marḥab and so on.

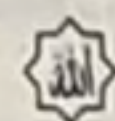
'Thus he was, and his house was the middlemost of the Prophet's ﷺ houses.' This is said to mean the best-built of them, although al-Dāwūdī says that it literally means it was the middlemost of them in position, and this is sounder. Al-Nasā'ī narrated this *ḥadīth* on the authority of 'Aṭā' ibn al-Sā'ib, who heard it from Sā'd ibn 'Ubayda, with the wording: 'Do not ask about 'Alī but instead look to the position of his house among the Messenger of Allah's ﷺ houses.' He also narrated that al-'Alā' ibn 'Ayzār reported that he asked Ibn 'Umar about 'Alī and he replied, 'Consider his position with the Prophet ﷺ. There was no house in the mosque but his.' The story of how all the doors were closed except his has

⁵¹⁴ *Ṣaḥīḥ al-Bukhārī ḥadīth* number 3704.

already been covered in the section on the virtues of Abū Bakr ﷺ.

'Then may Allah cover your nose in dirt.' That is, may Allah send evil your way. The image is that of a person who falls to the ground so that his face is covered with dirt.

'...And do what you can against me.' That is, say whatever you like about me, for I have spoken the truth, and the one who tells the truth does not care what lies people tell about him. The aforementioned narration of 'Aṭā' has it: 'the man said, "But I hate him." Ibn 'Umar said to him, "Then may Allah Almighty hate you."'



Fifthly, there is the *ḥadīth* of 'Alī:

Muḥammad ibn Bashshār – Ghundar – Shu'ba – al-Ḥakam – Ibn Abī Laylā:

'Alī said: 'Fāṭimā ﷺ complained of being weary from too much grinding. Some captives were brought to the Prophet ﷺ, so she went [to ask for a servant] but did not find him, although she did come across 'Ā'isha and told her of her need. When the Prophet ﷺ came home, 'Ā'isha told him that Fāṭima had been looking for him. The Prophet ﷺ came to us, but we had already lain down to sleep. I began to stand but he told us to stay put and sat between us, such that I could feel the coolness of his feet on my chest. He said, "Shall I not tell you both of something that is better than what you requested of me? When you lie down to sleep, say 'Allah is Greatest' thirty-four times, 'Glory be to Allah' thirty-three times, and 'Praise be to Allah' thirty-three times. This is better for you than a servant.'"

Commentary

This *ḥadīth* mentions what one should say before sleeping. The reason it is included in the section on the virtues of 'Alī is that it shows what his position with the Prophet ﷺ was and how the Prophet ﷺ came into his bed and sat between him and his wife, his ﷺ own daughter, and how the Prophet ﷺ chose for him what he chose for his own daughter, namely the preference of the next life over this and their contentment with this. We saw in the Book of *Khumus* [the share of spoils devoted to the Prophetic Household] what the reason for this was. The Prophet ﷺ chose to give what was given to him to the needy people at the Veranda [*al-Suffa*], and preferred for his own family to have patience, since this would gain them greater reward in the Hereafter.



Sixthly,⁵¹⁵ there is the *ḥadīth* of 'Abīda:

Ibn Sīrīn – 'Abīda:

'Alī ﷺ said, 'Render the verdict you were going to render, for I hate disagreement. Let the people form one community, or let me die as my companions died.'⁵¹⁶

Ibn Sīrīn used to think that most of what was attributed to 'Alī was lies.

Commentary

'Abīda' is Ibn 'Amr al-Salmānī.

'Alī ﷺ said, 'Render the verdict you were about to render...' The narration of Ḥammād ibn Zayd on the authority of Ayyūb states that this pertained to what 'Alī said about the matter of selling a slave-woman who had borne her master a child. Both he and 'Umar used to say that she could not be sold, but he then changed his opinion and said that she could. 'Abīda said, 'I said to him, "I love your and 'Umar's position in agreement more than your solitary position in disagreement.'" 'Alī then said what he said. Another narration of Ibn al-Mundhir on the authority of 'Alī ibn 'Abd al-'Azīz, who heard it from Abū Nu'aym, has it that Ḥammād ibn Zayd said, "Abīda told me that 'Alī sent for him and for Shurayḥ and said, "I hate dispute, so render the verdict you were going to render." The narration continues up to the words 'as my companions died' and then adds: 'So 'Alī accepted before there was an agreement.'

'I hate disagreement.' That is, the kind of disagreement that leads to conflict. Ibn al-Tīn said that he meant disagreement with Abū Bakr and 'Umar. Others say that it means the kind of disagreement that leads to conflict and civil strife. This is supported by how he followed these words by saying 'Let the people form one community.' Al-Kushmīhanī's narration has it: 'Let the people have agreement.'

'Or let me die.' It can also be interpreted as 'or I will die', depending on the grammatical case of the verb, '...as my companions died.' That is, I will remain in this way until I die.

The words 'Ibn Sīrīn used to think...' refer back to the chain of narration. This is explained further in the narration of Ḥammād ibn Zayd, who reported that Ayyūb said, 'I heard Muḥammad, i.e. Ibn Sīrīn, say to Abū Ma'shar, "I doubt you all in much of what you say about 'Alī.'" The Abū Ma'shar in question is Ziyād ibn Kulayb al-Kūfī, who was a trusted narrator with *ḥadīths* in *Ṣaḥīḥ*

⁵¹⁵ Ḥāfiẓ Ibn Ḥajar comments on these last two *ḥadīths* in reverse order, in terms of the order in which they are most often arranged. [tn]

⁵¹⁶ *Ṣaḥīḥ al-Bukhārī ḥadīth* number 3707.

Muslim. Ibn Sīrīn only meant to accuse those from whom Ziyād narrated, since he narrated from people like al-Ḥārith al-Aʿwar.

Ibn Sīrīn used to think that most of what was attributed to ʿAlī was lies.' This refers to the *ḥadīths* which the *Rāfiḍa* attribute to ʿAlī which contradict what al-Bukhārī and Muslim narrate. It does not mean those narrations connected to the rulings of the Sacred Law, for Ibn Saʿd narrates with a rigorously authentic chain that Ibn ʿAbbās said, 'If a trustworthy person tells us a legal opinion of ʿAlī, we do not second-guess it.'



Seventhly, there is the *ḥadīth* of Saʿd:

Muḥammad ibn Bashshār – Ghundar – Shuʿba – Saʿd – Ibrāhīm ibn Saʿd – his father:

The Prophet ﷺ said to ʿAlī, 'Are you not content to be unto me as Hārūn was unto Mūsā?'

Commentary

'Saʿd' is Ibn Ibrāhīm ibn ʿAbd al-Raḥmān ibn ʿAwf. 'Ibrāhīm' is the son of Saʿd ibn Abī Waqqās.

'The Prophet ﷺ said to ʿAlī...' Saʿd explained the circumstance behind this in another *ḥadīth* narrated by the author in the Book of Battles, section on the Battle of Tabūk. We will discuss the matter there, Allah willing.

'Are you not content to be unto me as Hārūn was unto Mūsā?' The narration of Aḥmad on the authority of Saʿd ibn al-Musayyib has it that ʿAlī replied, 'I am content, I am content!' Ibn Saʿd narrates essentially the same story on the authority of al-Barā' and Zayd ibn Arqam, who reported that ʿAlī's reply was 'Indeed, O Messenger of Allah', to which the Prophet ﷺ said, 'It is indeed so.' They also mention at the beginning of their report that the Prophet ﷺ said, 'Either I or you must stay behind.' ʿAlī stayed behind and heard people saying, 'He has only left him behind because he dislikes something about him.' ʿAlī followed the Prophet ﷺ and related this to him; and then the *ḥadīth* proceeds in the same way. The chain of this version is strong.

The narration of Muslim and al-Tirmidhī on the authority of ʿĀmir ibn Saʿd ibn Abī Waqqās has it that Muʿāwiya said to Saʿd, 'What stops you from reviling the Father of Dust?' He replied, 'It is that I remember three things the Messenger of Allah ﷺ said to him, and thus I will never revile him'. He then mentioned this *ḥadīth* along with the Prophet's ﷺ words 'I will give the banner to a man whom Allah and His Messenger love', and the occasion when, after

(God but wishes to remove impurities from you, O People of the House) [33:33] was revealed, the Messenger of Allah ﷺ called ʿAlī, Fāṭima, al-Ḥasan and al-Ḥusayn and said, 'O Allah, these are my Family.'

Abū Yaʿlā also narrates with an unobjectionable chain [*lā ba'sa bib*] that Saʿd said, 'Even if a saw were placed over the middle of my head and I were told to insult ʿAlī, I would never insult him.'

This *ḥadīth* (that is, the one from this chapter without any addition) was also reported as a saying of the Prophet ﷺ by people other than Saʿd, namely ʿUmar, ʿAlī himself, Abū Hurayra, Ibn ʿAbbās, Jābir ibn ʿAbd Allāh, al-Barā', Zayd ibn Arqam, Abū Saʿīd, Anas, Jābir ibn Samura, Ḥubshī ibn Junāda, Muʿāwiya, Asmā' bint ʿUmays and others. Ibn ʿAsākir gives all its chains in his biography of ʿAlī.

A *ḥadīth* with a similar meaning to this was reported by Jābir ibn Samura: The Messenger of Allah ﷺ said to ʿAlī, 'Who is the most wretched of the people of old?' ʿAlī replied, 'He who hamstrung the she-camel.' The Prophet ﷺ then asked, 'Who is the most wretched of the people yet to come?' ʿAlī said, 'Allah and His Messenger know best.' He ﷺ answered: 'The one who will slay you.' This was narrated by al-Ṭabarānī, and is supported by similar *ḥadīths*, one narrated by Aḥmad on the authority of ʿAmmār ibn Yāsir, another by al-Ṭabarānī on the authority of Ṣuhayb, another by Abū Yaʿlā on the authority of ʿAlī himself (with a weak chain) and still another by al-Bazzār also on the authority of ʿAlī, which has a good chain.

Some have cited this *ḥadīth* as evidence that ʿAlī was more deserving of the caliphate than any other Companion, since Hārūn was Mūsā's vicegerent. The response to this is that Hārūn was only Mūsā's vicegerent in Mūsā's lifetime and not after his death, since all are agreed that he died before Mūsā. Al-Khaṭṭābī pointed this out. Al-Ṭayyibī said that the meaning of this *ḥadīth* is 'ʿAlī is connected to me just as Hārūn was to Mūsā'. If this is ambiguous, it is clarified by what he said next: 'Save that there shall be no Prophet after me.' This tells us that the connection between them did not pertain to prophethood but to a lower level, namely vicegerency; and since Hārūn, the object of the comparison, was only vicegerent during the lifetime of Mūsā, this means that ʿAlī's vicegerency was also limited to the lifetime of the Prophet ﷺ. Allah knows best.

The author narrated other virtues of ʿAlī elsewhere, including the *ḥadīth* of ʿUmar: 'ʿAlī is the best judge of all of us', which is in the section on the exegesis of *al-Baqara*. This is attested to by a rigorously authentic *ḥadīth* narrated by al-Ḥākim on the authority of Ibn Maṣʿūd. There is also the *ḥadīth* stating that ʿAlī would fight against the errant group, as reported by Abū Saʿīd: 'The errant group will slay ʿAmmār.' ʿAmmār was on ʿAlī's side. The *ḥadīth* in question was mentioned in the commentary on the Book of Prayer. There is also the *ḥadīth*

stating that he would fight the *Khawārij* as reported by Abū Saʿīd, as we saw in the section on the signs of prophethood. Other *ḥadīths* besides these can also be found. The most comprehensive collection of the *ḥadīths* with good chains attesting to his virtues is al-Nasāʾī's *The Unique Distinctions of Imam ʿAlī*. There is also the *ḥadīth* 'Whoever I am a patron to, ʿAlī is his patron', narrated by al-Tirmidhī and al-Nasāʾī. It has a great many chains of narration, all of which Ibn ʿUqda collected in one volume. Many of its chains are rigorously authentic or sound. We have already mentioned that Imam Aḥmad said, 'More has reached us about ʿAlī ibn Abī Ṭālib than any other Companion.'

The Virtues of ʿAlī

(From Imam al-Nawawī's *Sharḥ Ṣaḥīḥ Muslim*)

AMIR IBN Saʿd ibn Abī Waqqāṣ – his father:

The Messenger of Allah ﷺ said to ʿAlī, 'You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me.'⁵¹⁷

Saʿīd said, 'I desired to hear it directly from Saʿd, so I went to meet him and conveyed unto him what ʿAmir had conveyed unto me. 'I heard it', he said. I asked, 'Did you hear it yourself?' He put his fingers in his ears and said, 'Yes, and if not, then let them be deafened!'

Commentary

'Yūsuf ibn al-Mājishūn' is called 'Yūsuf al-Mājishūn' in some narrations, without 'ibn'; they are both authentic. He is Abū Salama Yūsuf ibn Yaʿqūb ibn ʿAbd Allāh ibn Abī Salama. Abū Salama's name was Dīnār while al-Mājishūn was the nickname of Yaʿqūb, and the name then stuck to his children and his brother's children. 'Mājishūn' is a Persian word meaning 'whitish-red' and Yaʿqūb was given this nickname because of his whitish-red complexion.

'You are unto me as Hārūn was unto Mūsā, except that there will be no Prophet after me.'

QĀDĪ ʿIYĀD'S RESPONSE TO THE SHĪʿA

Al-Qādī [ʿIyād] said:

This *ḥadīth* is one of those which the *Rawāfiḍ*, the Imāmiyya and all other Shiʿite sects cite as proof that the caliphate was rightfully ʿAlī's, and that the Prophet ﷺ named him as his successor. Then these factions differed: the *Rawāfiḍ* declared that all the other Companions were unbelievers because they upheld the caliphate of other than ʿAlī while some of them even went as far as to declare ʿAlī an unbeliever for failing to claim what was 'rightfully his'

⁵¹⁷ *Ṣaḥīḥ Muslim*.

as they saw it. Such an opinion is too stupid and ridiculous to even require rebuttal or debate. There is no doubt that whoever holds this opinion is an unbeliever, because to charge the whole community [*al-umma*] and the first generation of Muslims with unbelief is to do away with the transmission of the Sacred Law, and ultimately to destroy Islam itself.

Now besides these extremists, the other Shi'ites do not follow this path. The Imāmiyya, and some of the Mu'tazila, say that the Companions were wrong to prefer other than 'Alī, but not unbelievers on account of it. Some of the Mu'tazila do not even say it was wrong, since they hold that it is permissible to prefer a supposedly lesser person for the caliphate.

In any case, this *ḥadīth* is not a supporting evidence for any of them. All it does is affirm a virtue of 'Alī, and does not in any way suggest that he was better than anyone else. Nor does it prove that the Prophet ﷺ named 'Alī his successor, since he ﷺ said these words when he left him in charge of Madina during the Campaign of Tabūk. This is supported by the fact that Hārūn, the object of the comparison, did not succeed Mūsā after him but actually passed away forty years before Mūsā did according to the dominant opinion of the historians. They also say that he only left him in charge while he went to meet his Lord to engage in intimate discourse with Him. Allah knows best.

The scholars also say that this *ḥadīth* proves that when 'Isā ibn Maryam ﷺ returns to this world at the end of time, he will return as a ruler of this community and will rule according to the Law of our Prophet Muḥammad ﷺ. He will not return as a Prophet. Other *ḥadīths* which state this explicitly have already been given in the Book of Faith.



(a) Abū Bakr ibn Abī Shayba – Ghundar – Shu'ba...

(b) Muḥammad ibn al-Muthannā and Ibn Bashshār – Muḥammad ibn Ja'far – Shu'ba – al-Ḥakam – Muṣ'ab ibn Sa'd ibn Abī Waqqāṣ – Sa'd ibn Abī Waqqāṣ:

The Messenger of Allah ﷺ left 'Alī ibn Abī Ṭālib behind for the campaign of Tabūk. 'O Messenger of Allah,' he said, 'are you leaving me behind with the women and children?' He replied: 'Are you not content to be unto me as Hārūn was unto Mūsā, save that there will be no Prophet after me?'⁵¹⁸

We heard the same chain going back to Shu'ba from: 'Ubaydallāh ibn Mu'ādh – his father – Shu'ba.

(see above for commentary)



518 *Ṣaḥīḥ Muslim* – this is from two chains indicated by a) and b)

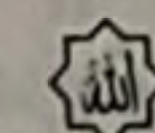
'Amir ibn Sa'd ibn Abī Waqqāṣ – his father:

Mu'āwiya questioned Sa'd and said, 'What stops you from reviling Abū Turāb?' He replied: 'It is that I remember three things the Messenger of Allah ﷺ said to him and thus I will never revile him, for to have any one of them would be more beloved to me than fine red camels. I heard the Messenger of Allah ﷺ say to him, when he had bade him stay behind at one of his campaigns and 'Alī had said to him, "O Messenger of Allah, are you leaving me behind with the women and children?" to which the Messenger of Allah ﷺ replied, "Are you not content to be unto me as Hārūn was unto Mūsā, except that there will be no prophethood after me?" I also heard him say on the day of Khaybar, "I will give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love." We all sorely aspired to it, and then he said, "Summon 'Alī for me." He thus came forward and his eye was sore, so he spat in it and then gave him the banner. And when the verse was revealed (Say: 'Come, let us call our children and your children...') [3:61], the Messenger of Allah ﷺ called 'Alī, Fāṭima, al-Ḥasan and al-Ḥusayn and said, "O Allah, these are my Family."⁵¹⁹

Commentary

Mu'āwiya questioned Sa'd and said, "What stops you from reviling Abū Turāb?" The scholars say that *ḥadīths* which outwardly seem to impugn a Companion must be interpreted, and that there is nothing related to us by trustworthy narrators which cannot be interpreted. Mu'āwiya's words here do not clearly show that he ordered Sa'd to revile 'Alī. Rather, he only asked him why he did not do so, as though he were saying, 'Do you refrain from doing so out of wariness, fear, or what? If it is piety and reverence for him that stops you from reviling him, then you are correct and good. If not, then something else must be said.' It may be that Sa'd kept the company of people who reviled 'Alī, but did not join them in doing so, yet was unable to criticise them directly for it; and Mu'āwiya disliked that they did this, and so asked him this question.

The scholars also offer an alternative interpretation, which is that his words meant, 'What prevents you from finding fault in his opinions and personal reasoning and why do you not make it clear to the people that our opinion and personal reasoning is correct and that he has made a mistake?'



(a) Abū Bakr ibn Abī Shayba – Ghundar – Shu'ba...

519 *Ṣaḥīḥ Muslim*.

(b) Muḥammad ibn al-Muthannā and Ibn Bashshār – Muḥammad ibn Ja‘far – Shu‘ba – Sa‘d ibn Ibrāhīm – Ibrāhīm ibn Sa‘d – Sa‘d:

The Prophet ﷺ said to ‘Alī, ‘Are you not content to be unto me as Hārūn was unto Mūsā?’⁵²⁰

(see above for commentary)



Abū Hurayra:

The Messenger of Allah ﷺ said on the day of Khaybar, ‘I will give this banner to a man who loves Allah and His Messenger, and whom Allah and His Messenger love, and Allah will give him victory.’ ‘Umar ibn al-Khaṭṭāb said, ‘I never had any love for leadership, except on that day. I made myself conspicuous in the hope that I would be called for it.’ The Messenger of Allah ﷺ then summoned ‘Alī ibn Abī Ṭālib and gave it to him, and said, ‘Go and do not turn until Allah gives you victory.’ ‘Alī set off and then stopped without looking back. He then called, ‘O Messenger of Allah, on what terms shall I fight them?’ He said, ‘Fight them until they testify that there is no god but Allah and that Muḥammad is the Messenger of Allah. If they do so, they thereby bar you from their blood and their possessions – except for when they are lawfully forfeited – and their reckoning shall be up to Allah.’⁵²¹

Commentary

‘I made myself conspicuous’; that is, I craned my neck for it (as the other narration says) in eagerness, showing my face in the hope that he ﷺ would think of me.

‘I never had love for leadership, save on that day.’ The reason he loved leadership on that day was that it had been made a sign of love for Allah and His Messenger ﷺ and a sign of their love for the leader, as well as the gift of victory being promised to him.

‘Go, and do not turn until Allah gives you victory.’ ‘Alī set off and then stopped without looking back. He then called, ‘O Messenger of Allah, on what terms shall I fight them?’

This ‘turning’ has two possible explanations. The first is that it is literal, i.e. ‘Do not turn your vision to the right or the left but continue going straight towards your goal.’ The second is that it was a general exhortation for him to get on with his business right away. ‘Alī ﷺ took it literally and did not turn

520 *Ṣaḥīḥ Muslim.*

521 *Ṣaḥīḥ Muslim.*

around when he needed to ask something more, which would suggest that his command was literal. It is also said that the meaning could have been, ‘Do not turn around once you have met your enemy, until Allah gives you victory.’

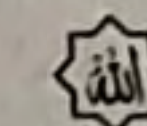
This *ḥadīth* contains clear miracles of the Messenger of Allah ﷺ, in both speech and action. The spoken miracle was that he foretold that Allah would give victory to ‘Alī, which He did. The active miracle was that he spat in ‘Alī’s sore eye and it healed immediately.

The *ḥadīth* also contains several clear virtues of ‘Alī ﷺ, and demonstrates his valour, his close adherence to the command of the Messenger of Allah ﷺ, and his love for Allah and His Messenger ﷺ and their love for him.

‘If they do so, they thereby bar you from their blood and their possessions – save when they are lawfully forfeited – and their reckoning shall be up to Allah.’

Another narration has ‘Invite them to Islam.’ This *ḥadīth* shows that people should be invited to Islam before they are fought, which some say is obligatory under all circumstances. Our opinion,⁵²² and that of others, is that if they are people who have never received the invitation to Islam, they must be warned before they are fought. Otherwise, it is not obligatory but recommended to do so. This issue has been examined at length at the start of the Book of Jihād. This *ḥadīth* does not contain any mention of the *jizya*⁵²³ or its acceptance if they agreed to pay it; perhaps this event took place before the *jizya* had been legislated. The *ḥadīth* is also proof that conversion to Islam must be accepted at any time, even in the middle of battle.

‘Their reckoning shall be up to Allah’ means that we will leave them be according to their outward state. As for the truth of the matter, it is between them and Allah: if they are truly believers in their hearts, this will benefit them in the Hereafter and save them from Hell just as it benefits them in this life. If not, then this will not benefit them in the Hereafter as they will be hypocrites destined for Hell. The *ḥadīth* is also proof that a person’s conversion to Islam requires that he pronounce the two Testimonies of Faith, unless he is mute or something similar, in which case he may affirm them by gesturing. Allah knows best.



522 In accord with the position of the Shāfi‘ī school. [tn]

523 A minimal tax levied on able-bodied adult non-Muslim males, in return, non-Muslim subjects are permitted to practice their faith, to enjoy a measure of communal autonomy, to be entitled to the Muslim state’s protection from outside aggression, and to be exempted from military service and from the zakat tax levied upon Muslim citizens.

- (a) Qutayba ibn Sa'īd – 'Abd al-'Azīz (ibn Hāzim) – Abū Hāzim – Sahl...
 (b) Qutayba ibn Sa'īd (the wording is that of this chain) – Ya'qūb (ibn 'Abd al-Rahmān) – Abū Hāzim – Sahl ibn Sa'd:

The Messenger of Allah ﷺ said on the day of Khaybar, 'I will give this banner to a man at whose hand Allah will give victory. He loves Allah and His Messenger and Allah and His Messenger love him.' All night, the people wondered which of them would be given it. The next morning they went to the Messenger of Allah ﷺ, all hoping to be given it. He said, 'Where is 'Alī ibn Abī Ṭālib?' They said, 'O Messenger of Allah, he complains of an ailment in his eyes.' 'Send for him, and have him come to me', he said. He was brought forth, and the Prophet ﷺ spat in his eye and prayed for him, and he was cured as though there had never been anything wrong. He then gave him the banner, and 'Alī said, 'O Messenger of Allah, shall I fight them until they are like us?' He answered, 'Go on until you reach their fortress, and then invite them to Islam and inform them of their obligations unto Allah. For by Allah, that Allah guide one man by your means would be better for you than to own fine red camels.'⁵²⁴

Commentary

'All night, the people wondered [*yadūkūn*] which of them would be given it.' The verb here is *yadūkūn*, meaning that they discussed the matter, but some narrations have *yadhkurūn* ['discussing'].

'For by Allah, that Allah guide one man by your means would be better for you than to own fine red camels.' The Arabs valued red camels above all other possessions and used them as a symbol of all that is precious and unsurpassable. We have already explained that the comparison of a paradisaical thing with worldly treasures is only a way of making things easier for the mind to understand. Indeed, a single atom of the everlasting Hereafter is better than the entire world along with anything like it that could be envisaged.

This *ḥadīth* also shows the virtues of knowledge, invitation to guidance and establishing good practices.



524 *Ṣaḥīḥ Muslim*.

THE ḤADĪTH AL-ṬHAQALAYN OF TWO WEIGHTY MATTERS AND THE WIVES OF THE PROPHET AS *AHL AL-BAYT*

Abū Ḥayyān:

Yazīd ibn Ḥayyān said, 'Ḥuṣayn ibn Sabra, 'Umar ibn Muslim and I went to see Zayd ibn Arqam. When we sat down with him, Ḥuṣayn said, "You have experienced much good, Zayd: you saw the Messenger of Allah ﷺ, heard his words, fought alongside him and prayed behind him. Indeed, Zayd, you have experienced much good. O Zayd, tell us something you heard from the Messenger of Allah ﷺ." He replied, "O nephew, by Allah I have grown old and I have forgotten some of what I used to remember about the Messenger of Allah ﷺ. Accept what I have told you before and do not make me say more." He then said:

"The Messenger of Allah ﷺ stood among us one day and gave a speech at a body of water known as Khumm, between Makka and Madina. He praised and lauded Allah, dispensed advice and admonition, and then said, 'O people, I am but a human being and the time is nigh for a herald to come to me from my Lord whose summons I will accept. I leave with you two weighty things. The first is the Book of Allah, wherein is guidance and light. Take Allah's Book and cleave to it...' He gave more encouragement about the Book of Allah and made us yearn for it.. Then he said, '[The second is] my Household. I tell you by Allah to cleave to my Household; I tell you by Allah to cleave to my Household; I tell you by Allah to cleave to my Household.'"

'Al-Ḥuṣayn then said to him, "Concerning his Household, O Zayd, are his wives not part of his household?" Zayd answered, "His wives are a part of his Household, but his Household are all those who are forbidden to partake of charity after him." "Who are they?" he asked. Zayd answered, "They are the family of 'Alī, the family of 'Aqīl, the family of Ja'far and the family of 'Abbās." "They are all forbidden to partake of charity?" he asked. Zayd answered, "Yes."⁵²⁵

A report similar to that of Zuhayr's version was conveyed unto us by: Muḥammad ibn Bakkār ibn al-Rayyān – Ḥassān (Ibn Ibrāhīm) – Sa'īd ibn Masrūq – Yazīd ibn Ḥayyān – Zayd ibn Arqam – the Prophet ﷺ.

A report similar to that of Ismā'il's version was conveyed unto us by: Abū Bakr ibn Abī Shayba – Muḥammad ibn Fuḍayl..., and Ishāq ibn Ibrāhīm – Jarīr, both

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[Muḥammad and Jarīr] on the authority of: Abū Ḥayyān with this chain along with the addition in Jarīr's version:

'...The Book of Allah, in which is guidance and light. Whoever clings to it and follows it will be guided and whoever passes it by will go astray.'

A similar version was conveyed unto us as follows by: Muḥammad ibn Bakkār ibn al-Rayyān – Ḥassān (ibn Ibrāhīm) – Sa'īd (ibn Masrūq) – Yazīd ibn Ḥayyān – Zayd ibn Arqam:

Yazīd said, 'We went to see [Zayd] and said to him, "You have seen much good: you kept the company of the Messenger of Allah ﷺ and prayed behind him..."'

The *ḥadīth* then proceeds in the same way as that of Abū Ḥayyān, except that it has:

'Verily, I leave with you two weighty things. The first is the Book of Allah ﷻ, which is Allah's rope. Whoever follows it will be guided, and whoever leaves it will fall into error.'

It also has:

'We said, "Does his Household include his wives?" He replied, "No, by Allah! A woman sometimes stays with a man for a while and then he divorces her and she returns to her father and her people. His Household are his lineage and his blood-kin, who are forbidden to partake of charity after him..."'

Commentary

'A body of water known as Khumm, between Makka and Madina.' Khumm is the name of a marsh some three Hashemite miles from al-Ḥasana where there is a famous pond [*ghadir*] which is named after it, and hence it is known as Ghadir Khumm.

'I leave with you two weighty things.' Then he mentioned the Book of Allah and his Household. The scholars say they are called 'weighty' because of their great importance and lofty status. It is also said that it is because of how difficult it is to act in accordance with them.

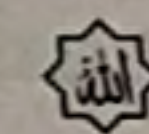
'But his Household are all those who are forbidden to partake of charity after

him.' By 'charity', what is meant is the zakāt, which our school [the Shāfi'ī] holds to be unlawful for the Banū Hāshim and the Banū al-Muṭṭalib. Mālik says it is the Banū Hāshim alone, others add the Banū Quṣayy and still others say it means all of Quraysh.

The second narration has: 'We said, "Does his Household include his wives?" He replied, "No..."' This is proof against the opinion that the Household includes all of Quraysh, since some of his ﷺ wives were Qurayshī, namely 'Ā'isha, Ḥafṣa, Umm Salama, Sawda and Umm Ḥabība, may Allah be pleased with them all.

Concerning the apparent contradiction between his words in one narration: 'His wives are a part of his Household, but his Household are all those who are forbidden to partake of charity after him', and his words in the other: 'We said, "Does his Household include his wives?" He replied, "No..."', especially given that most narrations other than that of Muslim give it as 'His wives are not part of his Household', the first narration can be interpreted as meaning that his ﷺ wives were part of the Household in which he lived, and were his dependants, and he commanded that they be respected and honoured and called them a 'weighty thing', and counselled us to fulfil their rights. His wives are included in all this, but they are not included in those forbidden to partake of charity. The first narration indicates this with his words: 'His wives are a part of his Household, but his Household are all those who are forbidden to partake of charity after him.' In this sense, the two narrations are reconciled.

Concerning his ﷺ words 'The Book of Allah ﷻ, which is Allah's rope', the meaning of 'Allah's rope' is His covenant. It is also said to mean the ways by which His contentment and mercy may be attained, as well as the light by which He guides.



Qutayba ibn Sa'īd – 'Abd al-'Azīz (ibn Abī Ḥāzim) – Abū Ḥāzim – Sahl ibn Sa'd:

A man from the family of Marwān was put in charge of Madina and had Sahl ibn Sa'd brought before him, and commanded him to insult 'Alī. Sahl refused, so he said to him, 'If you refuse, then say [at least]: "May Allah curse the Father of Dust [Abū Turāb]."' Sahl replied, "Alī had no name he loved more than "Father of Dust" and he was always happy to be called it.' The man said, 'Tell us the story of how he came to be named Father of Dust.' Sahl replied:

'The Messenger of Allah ﷺ went to Fāṭima's house, but did not find 'Alī there. "Where is your cousin?" he asked. She replied, "We exchanged words and he became angry with me, so he went out and did not take his siesta

here with me." The Messenger of Allah ﷺ sent someone to look for him, who returned a while later and said, 'O Messenger of Allah, he is sleeping in the mosque.' The Messenger of Allah ﷺ went to him and found him lying down. His cloak had fallen from his side and there was dust on him. The Messenger of Allah ﷺ began to wipe it off him, saying, "Arise, Father of Dust! Arise, Father of Dust!"

Commentary

'He went out and did not take his siesta here with me.' The word *qaylūla* means the sleep one takes in the middle of the day. This *ḥadīth* is proof that it is permitted to sleep in the mosque; it also indicates that it is recommended to be kind to an angry person as well as joke with him, and go to him to calm him down.



The Incident at Ghadīr Khumm

by Ibn Kathīr

THIS CHAPTER discusses the *ḥadīth* that relates how the Prophet ﷺ gave a sermon on his way back from the Farewell Pilgrimage in a place between Makka and Madina near Juḥfa called Ghadīr Khumm.⁵²⁶ In this sermon, he proclaimed the virtue of 'Alī ibn Abī Ṭālib and his innocence of what some of those who had gone with him to Yemen had been saying about him because of an equitable judgement he had made which some of them thought unfair and overly severe. In fact, 'Alī was in the right, and therefore when the Prophet ﷺ had finished teaching the pilgrimage rites and set out back to Madina, he made this clear on the way home by giving a powerful sermon on Sunday, the 18th of Dhul-Hijja, under a tree at Ghadīr Khumm. He clarified several things and expounded on the virtue of 'Alī and his trustworthiness, equity and closeness to the Prophet ﷺ, thereby dispelling the disquiet that many people had been harbouring towards him.

We shall relate the most prominent *ḥadīths* about this event and clarify which of them are authentic and which are weak, if Allah gives us the strength and assistance to do so. Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, author of the *Tafsīr* and the *Tārīkh*, researched this *ḥadīth* extensively and compiled two volumes listing its chains of transmission and variant wordings, relating both the authentic and the inauthentic versions of it according to the custom of many *ḥadīth* scholars, who would relate everything that had been transmitted to them on a given topic without distinguishing between the authentic and the weak. Likewise, the great *ḥāfiẓ* Abū al-Qāsim ibn 'Asākir related many *ḥadīths* about

526 Name of a pool (or a marsh) situated in an area called *Khumm*, between Makka and Madina, about 3 miles from Juḥfa. The waters from which it was formed came from a spring which rises in a *wādī*, and from it they flowed to the sea about six miles away, along a valley which was also called *Khumm*; the name is no longer in use. As the place was frequently watered by rain, there were there bushes and thorn trees which provided large shady areas around the pool and the mosque built in honour of the Prophet between the pond and the spring. The climate there was very hot and unhealthy, and the inhabitants, belonging to the *Khuzā'a* and *Kināna* tribes, who in any case were not numerous, finally abandoned the region because of the fevers which afflicted them and the lack of pasturage. See Ya'qūbī, *Buldān*, *Encyclopaedia of Islam*, BGA, vii, 314.

this sermon. We shall relate the most prominent texts on the matter while also making clear that the story does not provide any support for the Shī'a nor any evidence for their position, as we shall explain. So we say – and all aid is from Allah:

(i) While recounting the story of the Farewell Pilgrimage, Muḥammad ibn Ishāq narrated⁵²⁷ on the authority of Yahyā ibn 'Abdallāh ibn 'Abd al-Raḥmān ibn Abī 'Amra that Yazīd ibn Talḥa ibn Yazīd ibn Rukāna said:

When 'Alī came from Yemen to meet the Messenger of Allah ﷺ, he went straight to the Messenger of Allah ﷺ and left one of his companions in charge of the army that was with him. That man then gave to every man in the army a cloak from the tribute 'Alī had brought with him. When his army approached, he went out to meet them, and when he saw them wearing the cloaks, he said, 'Woe betide you! What is this?' The man replied, 'I gave them to the men to wear so that they could look nice when they came to the people.' 'Alī said, 'Woe betide you! Take them back before you get to the Messenger of Allah ﷺ with them.' So the cloaks were taken back from the men and returned to the tribute, and the army complained about what he had done with them.

(ii) Ibn Ishāq narrated on the authority of 'Abdallāh ibn 'Abd al-Raḥmān ibn Ma'mar ibn Ḥazm that Sulaymān ibn Muḥammad ibn Ka'b ibn 'Ujra reported on the authority of his aunt Zaynab bint Ka'b, who was married to Abū Sa'īd al-Khudrī, that Abū Sa'īd said:

The people complained about 'Alī, so the Messenger of Allah ﷺ stood and addressed us. I heard him say, 'O people, do not complain about 'Alī, for by Allah, for he is too diligent for Allah's sake' – or 'in Allah's cause' – 'to be complained about.'

Imām Aḥmad also narrated it⁵²⁸ in a *ḥadīth* of Muḥammad ibn Ishāq with, "... for he is too diligent for Allah's sake" – or "in Allah's cause."

(iii) Imam Aḥmad narrated⁵²⁹ on the authority of al-Faḍl ibn Dukayn – Ibn

527 Ibn Hishām, *Sira*, 2/603.

528 *Musnad*, 3/86, and also mentioned by al-Haythamī in *Majma' al-Zawā'id* (9/129).

529 *Musnad*, 5/347.

Abī Ghaniyya⁵³⁰ – al-Ḥakam⁵³¹ – Sa'īd ibn Jubayr – Ibn 'Abbās that Burayda said:

I went with 'Alī in the expedition to Yemen, and saw him do something harsh. When I went to the Messenger of Allah ﷺ, I mentioned 'Alī and criticised him. I saw the face of the Messenger of Allah ﷺ change, and he said, 'O Burayda, am I not nearer to the believers than their own selves?' I said, 'Indeed you are, O Messenger of Allah.' He said, 'Whoever I am a patron to, 'Alī is his patron.'

Al-Nasā'ī also narrated this on the authority of Abū Dāwūd al-Ḥarrānī – Abū Nu'aym al-Faḍl ibn Dukayn – 'Abd al-Malik ibn Abī Ghaniyya with his chain of transmission with a similar wording.⁵³² This chain is good and strong, its transmitters all trusted narrators.

(iv) Al-Nasā'ī narrated in his *Sunan*⁵³³ on the authority of Muḥammad ibn al-Muthannā – Yahyā ibn Ḥammād – Abū 'Awāna⁵³⁴ – al-A'mash – Ḥabīb ibn Abī Thābit – Abū al-Ṭufayl – Zayd ibn Arqam said:

When the Messenger of Allah ﷺ was on the way back from the Farewell Pilgrimage, he made encampment at Ghadīr Khumm, and had the ground swept between some trees, and then said, 'It seems I have been summoned, and I have answered the summons. I have left with you two weighty things, one of which is greater than the other: the Book of Allah, and my Family, my Household. Mind, then, how you look after them in my stead, for they will never be divided until they come to the Pool.' He then said, 'Allah is my Patron, and I am the ally of every believer.' He then took 'Alī's hand and said, 'Whoever I am a patron to, this man is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him!'

[Abū al-Ṭufayl said,] 'I said to Zayd, "Did you hear this from the Messenger of Allah ﷺ?" He replied, "All who were there among the trees, saw him with their eyes, and heard him with their ears."'

Al-Nasā'ī was the only one to narrate it with this chain. Our sheikh Abū

530 The source text and the *Musnad* have "Uyayna", while manuscript Ṣ has "Ayna." He was 'Abd al-Malik ibn Ḥumayd ibn Abī Ghaniyya. See *Tabdhīb al-Kamāl* (18/302, 303) and *Aṭrāf al-Musnad* (1/628).

531 The *Musnad* has 'al-Ḥasan.' See *Aṭrāf al-Musnad* (1/628).

532 *Al-Kubrā* (8467).

533 *Al-Kubrā* (8464).

534 The manuscripts have 'Abū Mu'āwiya', while the *Kubrā* and *Tuḥfat al-Ashrāf* (3/195) have 'Abū 'Awāna', i.e. al-Waḍḍāḥ ibn 'Abdallāh al-Yashkurī. See *Tabdhīb al-Kamāl*, 3/441.

'Abdallāh al-Dhuhli said, "This is an authentic *ḥadīth*."⁵³⁵

(v) Ibn Mājah narrated⁵³⁶ on the authority of 'Alī ibn Muḥammad – Abū al-Ḥusayn – Ḥammād ibn Salama – 'Alī ibn Zayd ibn Jud'ān – 'Adī ibn Thābit that al-Barā' ibn 'Azib said:

We were on our way back with the Messenger of Allah ﷺ from the pilgrimage he made.⁵³⁷ He made camp somewhere⁵³⁸ along the road, and called for the congregational prayer. Then he took 'Alī by the hand and said, 'Am I not nearer to the believers than their own selves?' They said, 'Indeed you are.' He said, 'Am I not nearer to every believer than his own self?' They said, 'Indeed you are.' He said, "Then this man is the ally of everyone for whom I am patron. O Allah, be an ally to those who ally with him,⁵³⁹ and an enemy to those who oppose him!"

This is also how 'Abd al-Razzāq narrated it on the authority of Ma'mar – 'Alī ibn Zayd ibn Jud'ān – 'Adī – al-Barā'.⁵⁴⁰

(vi) Ḥāfiẓ Abū Yalā al-Mawṣulī and al-Ḥasan ibn Sufyān narrated⁵⁴¹ on the authority of Hudba – Ḥammād ibn Salama – 'Alī ibn Zayd and Abū Hārūn – 'Adī ibn Thābit that al-Barā' said:

We were with the Messenger of Allah ﷺ on the Farewell Pilgrimage. When we reached Ghadīr Khumm, the ground beneath two trees was swept for the Messenger of Allah ﷺ, and the people were called to the congregational prayer. The Messenger of Allah ﷺ summoned 'Alī, took him by the hand and stood him on his right side, and said, 'Am I not nearer to every believer⁵⁴² than his own self?' They said, 'Indeed you are.' He said, "Then this man is the ally of all whose ally I am,⁵⁴³ and the patron of all whose patron I am. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him!" Later, 'Umar ibn al-Khaṭṭāb met him and said, 'I congratulate

535 Al-Ḥākim also narrated this *ḥadīth* in the *Mustadrak* (3/109) via Ḥabīb ibn Abī Thābit and said, "This is an authentic *ḥadīth*", and al-Dhahabī concurred.

536 *Sunan* (116).

537 The manuscripts have 'from the Farewell Pilgrimage', while Ibn Mājah's *Sunan* has 'from the pilgrimage he made.'

538 Omitted from the manuscripts but included in Ibn Mājah's *Sunan*.

539 The *Sunan* repeats 'O Allah' here.

540 Narrated by Ibn 'Asākir (*Tārīkh Dimashq*, 12/227) via 'Abd al-Razzāq.

541 *Tārīkh Dimashq*, 12/227, 228.

542 The manuscripts have 'every man', while *Tārīkh Dimashq* has 'every believer.'

543 Omitted from the manuscripts but included in *Tārīkh Dimashq*.

you! You have become, and shall remain, the patron of every believing man and woman.'

This was also narrated by Ibn Jarīr on the authority of Abū Zur'a – Mūsā ibn Ismā'īl – Ḥammād ibn Salama – 'Alī ibn Zayd and Abū Hārūn al-'Abdī, both of whom were weak – 'Adī ibn Thābit – al-Barā' ibn 'Azib.⁵⁴⁴ Ibn Jarīr also narrated this *ḥadīth*⁵⁴⁵ via Mūsā ibn 'Uthmān al-Ḥaḍramī, who was very weak, on the authority of Abū Ishāq al-Sabī'ī on the authority of al-Barā' and Zayd ibn Arqam. Allah knows best.

(vii) Imam Aḥmad narrated⁵⁴⁶ on the authority of Ibn Numayr – 'Abd al-Malik – Abū 'Abd al-Raḥīm al-Kindī that Zādān Abū 'Umar said:

I heard 'Alī say when he addressed the people in the courtyard, 'Who among you witnessed the Messenger of Allah ﷺ on the day of Ghadīr Khumm when he said what he said?' Twelve⁵⁴⁷ men stood and testified that they had heard the Messenger of Allah ﷺ say, 'Whoever I am a patron to, 'Alī is his patron.'

Aḥmad was the only one to narrate it. This Abū 'Abd al-Raḥīm is unknown.

(viii) 'Abdallāh, the son of Imam Aḥmad, narrated in his father's *Musnad*⁵⁴⁸ on the authority of 'Alī ibn al-Ḥakīm al-Awdī – Sharīk – Abū Ishāq that Sa'īd ibn Wahb and Zayd ibn Yuthay' said:

'Alī addressed the people in the courtyard, saying, 'Anyone who heard the Messenger of Allah ﷺ speak on the day of Ghadīr Khumm, stand up.' Six men on Sa'īd's side stood, and six on Zayd's side, and testified that they had heard the Messenger of Allah ﷺ say of 'Alī on the day of Ghadīr Khumm, 'Am I not nearer the believers than their own selves?'⁵⁴⁹ They said, 'Indeed you are.' He said, 'O Allah, whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him!'

544 Narrated by Ibn 'Asākir (*Tārīkh Dimashq*, 12/228) via Ḥammād ibn Salama on the authority of 'Alī ibn Zayd and Abū Hārūn al-'Abdī, both on the authority of 'Adī.

545 Narrated by Ibn 'Asākir (*Tārīkh Dimashq*, 12/228) via Mūsā ibn 'Uthmān al-Ḥaḍramī, but with 'al-Ḥarbī' instead of 'al-Ḥaḍramī'; see *Mizān al-'Itidāl*, 4/214.

546 *Musnad*, 1/84.

547 The *Musnad* has 'thirteen.'

548 *Musnad*, 1/118.

549 Some manuscripts omit 'than their own selves.'

'Abdallāh also narrated⁵⁵⁰ a similar *ḥadīth* to the previous one on the authority of 'Alī ibn al-Ḥakīm – Sharīk – Abū Ishāq Dhū Murr,⁵⁵¹ adding, 'and aid those who aid him, and forsake those who forsake him.' 'Abdallāh also narrated⁵⁵² a similar *ḥadīth* to the previous one on the authority of 'Alī ibn al-Ḥakīm – Sharīk – al-A'mash – Ḥabīb ibn Abī Thābit – Abū al-Ṭufayl – Zayd ibn Arqam – the Prophet ﷺ.

(ix) Al-Nasā'ī narrated in the book *Khaṣā'is 'Alī* on the authority of al-Ḥusayn ibn Ḥurayth⁵⁵³ – al-Faḍl ibn Mūsā – al-A'mash – Abū Ishāq that Sa'īd ibn Wahb said:

'Alī said in the courtyard: 'I call in the Name of Allah upon any man⁵⁵⁴ who heard the Messenger of Allah ﷺ say, on the day of Ghadīr Khumm: "Allah is my patron, and I am the patron of the believers;⁵⁵⁵ and whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him, and aid those who aid him.'"

Shu'ba also narrated it this way on the authority of Abū Ishāq,⁵⁵⁶ and this is a good chain of transmission.

(x) Al-Nasā'ī also narrated it⁵⁵⁷ in a *ḥadīth* of Isrā'īl on the authority of Abū Ishāq – 'Amr Dhū Murr,⁵⁵⁸ who said:

'Alī addressed the people in the courtyard, and some people stood and testified that they had heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, 'Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him, and love those who love him, and hate those who hate him, and aid those who aid him.'

550 *Musnad*, 1/118.

551 One manuscript has 'Amurr' rather than 'Murr.' See *Tabdhīb al-Kamāl*, 22/302.

552 *Musnad*, 1/118.

553 The manuscripts have 'Ḥarth', and the correction is from the other sources. See *Tabdhīb al-Kamāl*, 6/358.

554 The *Khaṣā'is* and the *Kubrā* have 'anyone' rather than 'any man.'

555 The manuscripts have 'Allah is the patron of the believers' only; the correction is from the other sources.

556 Al-Nasā'ī, *Kubrā* (8471).

557 *Khaṣā'is* (99), *Kubrā* (8484).

558 One manuscript has 'Amurr.'

Ibn Jarīr also narrated it⁵⁵⁹ on the authority of Aḥmad ibn Manṣūr – 'Abd al-Razzāq – Isrā'īl – Abū Ishāq – Sa'īd⁵⁶⁰ ibn Wahb and 'Abd Khayr – 'Alī. Ibn Jarīr also narrated it⁵⁶¹ on the authority of Aḥmad ibn Manṣūr – 'Ubaydallāh ibn Mūsā, a trusted Shiite narrator – Fiṭr⁵⁶² ibn Khalīfa – Abū Ishāq – Sa'īd ibn Wahb, Zayd ibn Yuthay⁵⁶³ and 'Amr ibn Murr,⁵⁶⁴ who said, "Alī addressed the people in Kufa...", and the *ḥadīth* continues in the same way.

(xi) 'Abdallāh ibn Aḥmad narrated⁵⁶⁵ on the authority of 'Ubaydallāh ibn 'Umar al-Qawārīrī – Yūnus ibn Arqam – Yazīd ibn Abī Ziyād that 'Abd al-Raḥmān ibn Abī Laylā said:

I witnessed 'Alī in the courtyard addressing the people, saying, 'I call in the Name of Allah upon anyone who heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, "Whoever I am a patron to, 'Alī is his patron" to stand and testify.' Twelve men who fought at Badr stood, and I can still picture each one of them. They said, 'We testify that we heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, "Am I not closer to the believers than their own selves, and are my wives not their mothers?" We said, "Indeed, O Messenger of Allah." He said, "Then whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him.'"

Its chain of transmission is weak and singular.

(xii) 'Abdallāh ibn Aḥmad also narrated⁵⁶⁶ on the authority of Aḥmad ibn 'Umar⁵⁶⁷ al-Wakī'ī – Zayd ibn al-Ḥubāb – al-Walīd ibn 'Uqba ibn Bizār al-'Ansī⁵⁶⁸ that Simāk ibn 'Ubayd ibn al-Walīd al-'Ansī⁵⁶⁹ said:

559 *Tārīkh Dimashq* (12/222), via Aḥmad ibn Manṣūr.

560 The manuscripts have 'Zayd', and the correction is from *Tārīkh Dimashq*. See *Tabdhīb al-Kamāl*, 11/97.

561 *Tārīkh Dimashq* (12/222), via 'Ubaydallāh ibn Mūsā.

562 One manuscript has 'Qītr', another 'Qaṭn'. See *al-Kamāl* (7/126) and *Tabdhīb al-Kamāl* (23/312).

563 One manuscript has 'Munay', another 'Yuthaygh.'

564 One manuscript has 'Amurr.'

565 *Musnad*, 1/119.

566 *Musnad*, 1/119.

567 One manuscript has 'Umayr', another 'Numayr.' See *Tabdhīb al-Kamāl*, 1/412.

568 The manuscripts give his name in various forms; the one given here is from the *Musnad*. See *Tabdhīb al-Kamāl*, 31/62.

569 The *Musnad* has 'al-'Absī.' See *al-Tārīkh al-Kabīr* (4/173), *al-Jarḥ wal-Ta'dīl* (4/281) and *Tājīl al-Manfā'a* (p. 168).

I went to visit 'Abd al-Rahmān ibn Abī Laylā, who told me that he witnessed 'Alī say in the courtyard, 'I call in the Name of Allah upon any man who heard the Messenger of Allah ﷺ and witnessed him on the day of Ghadīr Khumm – let him stand, and let no one stand except those who saw him.' Twelve men stood and said, 'We saw him and heard him when he took his hand and said, "O Allah, be an ally to those who ally with him, and an enemy to those who oppose him, and aid those who aid him, and forsake those who forsake him!"' Everyone stood except for three men, and he prayed against those three and his prayer was answered.

This was also narrated on the authority of 'Abd al-A'lā ibn 'Āmir al-Tha'labī⁵⁷⁰ and others on the authority of 'Abd al-Rahmān ibn Abī Laylā.⁵⁷¹

(xiii) Ibn Jarīr narrated⁵⁷² on the authority of Aḥmad ibn Manṣūr – Abū 'Āmir al-'Aqadī, and Ibn Abī 'Āṣim⁵⁷³ narrated on the authority of Sulaymān al-Ghaylānī – Abū 'Āmir al-'Aqadī [at this point the two chains of transmission converge] – Kathīr ibn Zayd – Muḥammad ibn 'Umar ibn 'Alī – his father – 'Alī:

The Messenger of Allah ﷺ stood⁵⁷⁴ beneath a tree at Khumm ... [and said], 'Whoever I am a patron to, 'Alī is his patron.'

Some narrated it on the authority of Abū 'Āmir – Kathīr – Muḥammad ibn 'Umar ibn 'Alī – 'Alī, with a missing link in the chain.

(xiv) Ismā'il ibn 'Amr al-Bajalī, who was weak, narrated⁵⁷⁵ on the authority of Miṣ'ar on the authority of Ṭalḥa ibn Muṣarrif:

'Umayra ibn Sa'd reported that he witnessed 'Alī on the pulpit addressing the Companions of the Messenger of Allah ﷺ: 'Who heard the Messenger of Allah ﷺ speak on the day of Ghadīr Khumm?' Twelve men stood, including Abū Hurayra, Abū Sa'id and Anas ibn Mālik, and testified that they had heard the Messenger of Allah ﷺ say, 'Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him!'

570 Some manuscripts have 'al-Thaghlabi'; see *Tabdhīb al-Kamāl*, 16/352.

571 Narrated by Ibn 'Asākir in *Tārīkh Dimashq* (12/220) via 'Abd al-A'lā ibn 'Āmir.

572 *Tārīkh Dimashq* (12/223) via Abū 'Āmir.

573 Narrated by Ibn Abī 'Āṣim (*al-Sunna*, 1361).

574 The narration in *al-Sunna* has 'stood in a hollow.'

575 Narrated by Ibn 'Asākir in *Tārīkh Dimashq* (12/221) via Ismā'il ibn 'Amr.

This was also narrated by 'Ubaydallāh ibn Mūsā on the authority of Hānī' ibn Ayyūb, a trusted narrator, on the authority of Ṭalḥa ibn Muṣarrif.⁵⁷⁶

(xv) 'Abdallāh ibn Aḥmad narrated⁵⁷⁷ on the authority of Ḥajjāj ibn al-Shā'ir – Shabāba – Nu'aym ibn Ḥakīm:

Abū Maryam and one of the companions of 'Alī reported on the authority of 'Alī that the Messenger of Allah ﷺ said on the day of Ghadīr Khumm, 'Whoever I am a patron to, 'Alī is his patron.' Others added, 'Be an ally to those who ally with him, and an enemy to those who oppose him.'

Abū Dāwūd narrated the *ḥadīth* about the deformed man with this same chain of transmission.⁵⁷⁸

(xvi) Imam Aḥmad narrated⁵⁷⁹ on the authority of al-Ḥusayn ibn Muḥammad and Abū Nu'aym (with different wordings with the same meaning) on the authority of Fiṭr that Abū al-Ṭufayl said:

'Alī assembled the people in the courtyard, i.e. the courtyard of the Kufa mosque, and said, 'In the Name of Allah, I call upon anyone⁵⁸⁰ who heard the Messenger of Allah ﷺ say what he said on the day of Ghadīr Khumm, to stand.' Thirty men, or according to Abū Nu'aym 'many men',⁵⁸¹ stood up and testified that he took his hand and said to the people, 'Know you that I am nearer to the believers than their own selves?' They said, 'Yes, O Messenger of Allah.' He said, 'Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him.'

I went out, feeling somewhat ill at ease, and came across Zayd ibn Arqam. I said to him, 'I heard 'Alī say such-and-such.' He said, 'What is the problem? I myself heard the Messenger of Allah ﷺ say that to him.'

This is how Imam Aḥmad narrated it in the section on Zayd ibn Arqam in the *Musnad*. Al-Nasā'ī also narrated it in a *ḥadīth* of al-A'mash on the authority of Ḥabīb ibn Abī Thābit – Abū al-Ṭufayl – Zayd ibn Arqam, as we saw earlier.

(xvii) Al-Tirmidhī narrated it⁵⁸² on the authority of Bundār – Ghundar – Shu'ba – Salama ibn Kuhayl, who said:

576 Narrated by al-Nasā'ī (*Khaṣā'is*, 85) via 'Ubaydallāh ibn Mūsā.

577 *Musnad*, 1/152.

578 *Sunan*, 4770.

579 *Musnad*, 4/370.

580 The *Musnad* has 'any Muslim man.'

581 This is from the version cited in the *Musnad*.

582 *Al-Jāmi'* (3713).

I heard Abū al-Ṭufayl relate on the authority of Shurayḥa or Zayd ibn Arqam – Shu‘ba was unsure which – that the Messenger of Allah ﷺ said, ‘Whoever I am a patron to, ‘Alī is his patron.’

Ibn Jarīr also narrated it on the authority of Aḥmad ibn Ḥāzim – Abū Nu‘aym – Kāmil Abū al-‘Alā’ – Ḥabīb ibn Thābit – Yaḥyā ibn Ja‘da – Zayd ibn Arqam.⁵⁸³

(xviii) Imam Aḥmad narrated⁵⁸⁴ on the authority of ‘Affān⁵⁸⁵ – Abū ‘Awāna – al-Mughīra – Abū ‘Ubayd – Maymūn ibn ‘Abdallāh that Zayd ibn Arqam said:

We made camp with the Messenger of Allah ﷺ at a place called the Khumm Valley. He summoned us for prayer at midday, and then addressed us, a canopy having been placed over a tree to shade him from the sun. He said, ‘Do you not know’ – or ‘Do you not testify’ – ‘that I am nearer to the believers than their own selves?’ They said, ‘Indeed you are.’ He said, ‘Then whoever I am a patron to, ‘Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy of those who oppose him!’

Aḥmad also narrated it⁵⁸⁶ on the authority of Ghundar – Shu‘ba – Maymūn Abū ‘Abdallāh – Zayd ibn Arqam up to the words ‘whoever I am a patron to, ‘Alī is his patron.’ Maymūn then said, ‘Someone told me on the authority of Zayd that the Messenger of Allah ﷺ said, “O Allah, be an ally to those who ally with him, and an enemy of those who oppose him!” This is a good chain of transmission composed of trusted narrators who meet the criteria of the *Sunan* collections. Al-Tirmidhī declared a *ḥadīth* about oil with this same chain of transmission to be authentic.⁵⁸⁷

(xix) Imam Aḥmad also narrated⁵⁸⁸ on the authority of Yaḥyā ibn Ādam – Ḥanash ibn al-Ḥārith ibn Laqīṭ al-Ashjā’ī that Riyāḥ⁵⁸⁹ ibn al-Ḥārith said:

A group of men came to ‘Alī at the courtyard and said, ‘Peace be upon you, our patron!’ He said, ‘How could I be your patron, when you are free men?’ They said, ‘We heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, “Whoever I am a patron to, ‘Alī is his patron.”’ When they

583 Narrated by al-Ṭabarānī (*Kabīr*, no. 4986, 5/192) via Abū Nu‘aym al-Faḍl ibn Dukayn.

584 *Musnad*, 3/372.

585 The *Musnad* has ‘Sufyan’, which is a scribal error; see *Aṭrāf al-Musnad*, 2/375.

586 *Musnad*, 4/372, 373.

587 *Jāmi‘* (2078).

588 *Musnad*, 5/419.

589 Some manuscripts have ‘Rabāḥ.’ See *Tabdhīb al-Kamāl*, 9/256.

left, I followed them and asked, ‘Who are they?’ They said, ‘A group of the Helpers, among them Abū Ayyūb al-Anṣārī.’

Imam Aḥmad also narrated⁵⁹⁰ on the authority of Abū Aḥmad⁵⁹¹ – Ḥanash that Riyāḥ ibn al-Ḥārith said, ‘I saw some men of the Helpers go to ‘Alī in the courtyard. He said, “Who are you?” and they replied, “Your bondsmen, O Commander of the Faithful...”’, and the *ḥadīth* continues with a similar wording and the same meaning. This version is one that only Aḥmad narrated.

(xx) Ibn Jarīr narrated⁵⁹² on the authority of Aḥmad ibn ‘Uthmān Abū al-Jawzā’ – Muḥammad ibn Khālīd ibn ‘Athma – Mūsā ibn Ya‘qūb al-Zam‘ī, an honest narrator – Muhājir ibn Mismār that ‘Ā’isha bint Sa‘d heard her father say:

I heard the Messenger of Allah ﷺ speak on the day of Juḥfa. He took ‘Alī by the hand and began to speak, praising and lauding Allah⁵⁹³ and then saying, ‘O people, I am your protecting ally!’ They said, ‘You speak the truth, O Messenger of Allah!’ He then took ‘Alī’s hand and raised it, and said: ‘This is my protecting ally, and the one to act in my stead. Allah is the ally of all who ally with him, and the enemy of all who show enmity to him.’

Our sheikh al-Dhahabī said, ‘This is a sound, singular *ḥadīth*.’ Ibn Jarīr also narrated it⁵⁹⁴ in a *ḥadīth* of Ya‘qūb ibn Ja‘far ibn Abī Kathīr⁵⁹⁵ on the authority of Muhājir ibn Mismār, adding that the Prophet ﷺ stopped until those who were late could catch up, called back those who had gone ahead, and then addressed them.

(xxi) Abū Ja‘far ibn Jarīr al-Ṭabarī said in the first part of his book *Ghadīr Khumm*⁵⁹⁶ that his sheikh Abū ‘Abdallāh al-Dhahabī related that he found this *ḥadīth* in a manuscript on the authority of Ibn Jarīr – Muḥammad⁵⁹⁷ ibn ‘Awf al-Ṭā’ī – ‘Ubaydallāh ibn Mūsā – Ismā‘īl ibn Nashīṭ – Jamīl ibn ‘Umāra – Sālim ibn ‘Abdallāh ibn ‘Umar; and Ibn Jarīr said, ‘I think he said “on the authority

590 *Musnad*, 5/419.

591 Omitted from some manuscripts. See *Tabdhīb al-Kamāl*, 25/476.

592 Narrated by Ibn Abī ‘Āṣim (*al-Sunna*, 1189) and al-Nasā’ī (*Khaṣā’iṣ ‘Alī*, 95) via Aḥmad ibn ‘Uthmān.

593 Omitted in the manuscripts, and retained from the two sources of the *ḥadīth*.

594 Narrated by al-Nasā’ī (*Khaṣā’iṣ*, 96) via Ya‘qūb ibn Ja‘far.

595 One manuscript has ‘Kabīr.’ See *Tabdhīb al-Kamāl*, 28/584.

596 Narrated by Ibn Abī ‘Āṣim (*al-Sunna*, 1357) via Muḥammad ibn ‘Awf.

597 The manuscripts have ‘Maḥmūd’, and the correction is from *al-Sunna*. See Ibn Ḥibbān, *al-Thiqāt* (9/143) and *Tabdhīb al-Kamāl* (26/236).

of 'Umar', but that is not in my copy, that he said: 'I heard the Messenger of Allah ﷺ say, 'Whoever I am a patron to, this man is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him!' This is a singular *ḥadīth*, indeed a suspect *ḥadīth* with a weak chain. Al-Bukhārī said of this Jamīl ibn 'Umāra, 'He is suspect.'⁵⁹⁸

(xxii) Al-Muṭṭalib ibn Ziyād narrated⁵⁹⁹ on the authority of 'Abdallāh ibn Muḥammad ibn 'Aqīl that Jābir ibn 'Abdallāh said:

We were at Ghadīr Khumm in Juḥfa when the Messenger of Allah ﷺ came out to us from a tent of leather or goat hair, took 'Alī by the hand and said, 'Whoever I am a patron to, 'Alī is his patron.'

Our sheikh al-Dhahabī said, 'This is a sound *ḥadīth*.' Ibn Lahī'a narrated it in a similar form on the authority of Bakr ibn Sawāda and others – Abū Salama ibn 'Abd al-Raḥmān – Jābir and others.

(xxiii) Imam Aḥmad narrated⁶⁰⁰ on the authority of Yaḥyā ibn Ādam – Ibn Abī Bukayr – Isrā'īl – Abū Ishāq that Ḥubshī ibn Junāda, who according to Yaḥyā ibn Ādam was present at the Farewell Pilgrimage, said:

The Messenger of Allah ﷺ said, 'Alī is of me and I am of him, and no one may discharge my affairs but myself or 'Alī.' Ibn Abī Bukayr gave it as, 'No one may discharge my debts but myself or 'Alī.'

Aḥmad also narrated it this way on the authority of Aḥmad al-Zubayrī – Isrā'īl.⁶⁰¹

Imam Aḥmad also narrated it⁶⁰² in a similar form on the authority of al-Zubayrī – Sharīk – Abū Ishāq – Ḥubshī ibn Junāda, adding that he said, 'I said to Abū Ishāq, "Where did you hear it from him?" He said, "He stopped in front of us on a horse of his in our gathering in Jabbānat al-Sabī'." Aḥmad also narrated it on the authority of Aswad ibn 'Āmir and Yaḥyā ibn Ādam, both on the authority of Sharīk.⁶⁰³ It was also narrated by al-Tirmidhī on the authority of Ismā'īl ibn Mūsā on the authority of Sharīk,⁶⁰⁴ and by Ibn Mājah on the authority of Abū Bakr ibn Abī Shayba, Suwayd ibn Sa'īd and Ismā'īl ibn Mūsā, all three of them

598 *Al-Tārīkh al-Kabīr*, 2/216.

599 Narrated by Ibn 'Asākir (*Tārīkh Dimashq*, 12/229) via al-Muṭṭalib ibn Ziyād al-Thaqafi.

600 *Musnad*, 4/164.

601 *Musnad*, 4/165.

602 *Musnad*, 4/165.

603 *Musnad*, 4/165.

604 *Al-Jāmi'* (3719).

on the authority of Sharīk,⁶⁰⁵ and by al-Nasā'ī on the authority of Aḥmad ibn Sulaymān – Yaḥyā ibn Ādam – Isrā'īl.⁶⁰⁶ Al-Tirmidhī said, 'Sound, authentic and singular.' It was also narrated by Sulaymān ibn Qarm,⁶⁰⁷ a rejected narrator, on the authority of Abū Ishāq, who reported that Ḥubshī ibn Junāda heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, 'Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him...', and the *ḥadīth* continues.

(xxiv) Ḥāfiẓ Abū Ya'lā al-Mawṣulī narrated⁶⁰⁸ on the authority of Abū Bakr ibn Abī Shayba – Sharīk – Abū Yazīd al-Awdī that his father said:

Abū Hurayra entered the mosque, and the people gathered around him. A young man approached him and said, 'I ask you in the Name of Allah, did you hear the Messenger of Allah ﷺ say; "Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him?"' He said, 'Yes.'

This was also narrated by Ibn Jarīr on the authority of Abū Kurayb – Shādhān – Sharīk. Idrīs al-Awdī corroborated it on the authority of his brother Abū Yazīd, whose full name was Dāwūd ibn Yazīd. Ibn Jarīr also narrated it in a *ḥadīth* of Idrīs and Dāwūd on the authority of their father on the authority of Abū Hurayra.⁶⁰⁹

Then there is the *ḥadīth* narrated by Ḍamra⁶¹⁰ on the authority of Ibn Shawdhab – Maṭar al-Warrāq – Shahr ibn Ḥawshab stating that Abū Hurayra said, 'When the Messenger of Allah ﷺ took 'Alī by the hand and said "Whoever I am a patron to, 'Alī is his patron", Allah ﷻ revealed: «This day I have perfected for you your religion» [5:3]', and that Abū Hurayra then added, 'That was the day of Ghadīr Khumm; he who fasts the eighteenth of Dhul-Ḥijja will be rewarded for sixty months worth of fasting.' Now this *ḥadīth* is very suspect – indeed, it is a lie, because it contradicts what is narrated in the two *Ṣaḥīḥs* on the authority of 'Umar ibn al-Khaṭṭāb, who stated that this verse was revealed on Friday, the Day of 'Arafa when the Messenger of Allah ﷺ was standing there, as we saw earlier. Furthermore, the suggestion that fasting the 18th of Dhul-Ḥijja, i.e. the day of Ghadīr Khumm, is equal to fasting for sixty months, is not correct because

605 *Sunan* (119).

606 *Kubrā* (8459).

607 Narrated by Ibn 'Asākir (*Tārīkh Dimashq*, 12/233) via Sulaymān ibn Qarm.

608 *Tārīkh Dimashq* (12/234) via Abū Ya'lā.

609 All of them are found in *Tārīkh Dimashq*, 12/234, 235.

610 *Tārīkh Dimashq*, 12/234, 235.

of 'Umar", but that is not in my copy, that he said: 'I heard the Messenger of Allah ﷺ say, 'Whoever I am a patron to, this man is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him!' This is a singular *ḥadīth*, indeed a suspect *ḥadīth* with a weak chain. Al-Bukhārī said of this Jamīl ibn 'Umāra, 'He is suspect.'⁵⁹⁸

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We were at Ghadīr Khumm in Juḥfa when the Messenger of Allah ﷺ came out to us from a tent of leather or goat hair, took 'Alī by the hand and said, 'Whoever I am a patron to, 'Alī is his patron.'

Our sheikh al-Dhahabī said, 'This is a sound *ḥadīth*.' Ibn Lahī'a narrated it in a similar form on the authority of Bakr ibn Sawāda and others – Abū Salama ibn 'Abd al-Raḥmān – Jābir and others.

(xxiii) Imam Aḥmad narrated⁶⁰⁰ on the authority of Yaḥyā ibn Ādam – Ibn Abī Bukayr – Isrā'īl – Abū Ishāq that Ḥubshī ibn Junāda, who according to Yaḥyā ibn Ādam was present at the Farewell Pilgrimage, said:

The Messenger of Allah ﷺ said, 'Alī is of me and I am of him, and no one may discharge my affairs but myself or 'Alī.' Ibn Abī Bukayr gave it as, 'No one may discharge my debts but myself or 'Alī.'

Aḥmad also narrated it this way on the authority of Aḥmad al-Zubayrī – Isrā'īl.⁶⁰¹

Imam Aḥmad also narrated it⁶⁰² in a similar form on the authority of al-Zubayrī – Sharīk – Abū Ishāq – Ḥubshī ibn Junāda, adding that he said, 'I said to Abū Ishāq, "Where did you hear it from him?" He said, "He stopped in front of us on a horse of his in our gathering in Jabbānat al-Sabī'." Aḥmad also narrated it on the authority of Aswad ibn 'Āmir and Yaḥyā ibn Ādam, both on the authority of Sharīk.⁶⁰³ It was also narrated by al-Tirmidhī on the authority of Ismā'īl ibn Mūsā on the authority of Sharīk,⁶⁰⁴ and by Ibn Mājah on the authority of Abū Bakr ibn Abī Shayba, Suwayd ibn Sa'īd and Ismā'īl ibn Mūsā, all three of them

598 *Al-Tārīkh al-Kabīr*, 2/216.

599 Narrated by Ibn 'Asākir (*Tārīkh Dimashq*, 12/229) via al-Muṭṭalib ibn Ziyād al-Thaqafī.

600 *Musnad*, 4/164.

601 *Musnad*, 4/165.

602 *Musnad*, 4/165.

603 *Musnad*, 4/165.

604 *Al-Jāmi'* (3719).

on the authority of Sharīk,⁶⁰⁵ and by al-Nasā'ī on the authority of Aḥmad ibn Sulaymān – Yaḥyā ibn Ādam – Isrā'īl.⁶⁰⁶ Al-Tirmidhī said, 'Sound, authentic and singular.' It was also narrated by Sulaymān ibn Qarm,⁶⁰⁷ a rejected narrator, on the authority of Abū Ishāq, who reported that Ḥubshī ibn Junāda heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, 'Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him...', and the *ḥadīth* continues.

(xxiv) Ḥāfiẓ Abū Ya'lā al-Mawṣulī narrated⁶⁰⁸ on the authority of Abū Bakr ibn Abī Shayba – Sharīk – Abū Yazīd al-Awdī that his father said:

Abū Hurayra entered the mosque, and the people gathered around him. A young man approached him and said, 'I ask you in the Name of Allah, did you hear the Messenger of Allah ﷺ say; "Whoever I am a patron to, 'Alī is his patron. O Allah, be an ally to those who ally with him, and an enemy to those who oppose him"?' He said, 'Yes.'

This was also narrated by Ibn Jarīr on the authority of Abū Kurayb – Shādhān – Sharīk. Idrīs al-Awdī corroborated it on the authority of his brother Abū Yazīd, whose full name was Dāwūd ibn Yazīd. Ibn Jarīr also narrated it in a *ḥadīth* of Idrīs and Dāwūd on the authority of their father on the authority of Abū Hurayra.⁶⁰⁹

Then there is the *ḥadīth* narrated by Ḍamra⁶¹⁰ on the authority of Ibn Shawdhab – Maṭar al-Warrāq – Shahr ibn Ḥawshab stating that Abū Hurayra said, 'When the Messenger of Allah ﷺ took 'Alī by the hand and said "Whoever I am a patron to, 'Alī is his patron", Allah ﷻ revealed: **«This day I have perfected for you your religion»** [5:3]', and that Abū Hurayra then added, 'That was the day of Ghadīr Khumm; he who fasts the eighteenth of Dhul-Ḥijja will be rewarded for sixty months worth of fasting.' Now this *ḥadīth* is very suspect – indeed, it is a lie, because it contradicts what is narrated in the two *Ṣaḥīḥs* on the authority of 'Umar ibn al-Khaṭṭāb, who stated that this verse was revealed on Friday, the Day of 'Arafa when the Messenger of Allah ﷺ was standing there, as we saw earlier. Furthermore, the suggestion that fasting the 18th of Dhul-Ḥijja, i.e. the day of Ghadīr Khumm, is equal to fasting for sixty months, is not correct because

605 *Sunan* (119).

606 *Kubrā* (8459).

607 Narrated by Ibn 'Asākir (*Tārīkh Dimashq*, 12/233) via Sulaymān ibn Qarm.

608 *Tārīkh Dimashq* (12/234) via Abū Ya'lā.

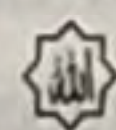
609 All of them are found in *Tārīkh Dimashq*, 12/234, 235.

610 *Tārīkh Dimashq*, 12/234, 235.

it is established in the *Ṣaḥīḥ*⁶¹¹ that fasting the entire month of Ramaḍān is equal to fasting for ten months – how could fasting one day be equal to sixty months? This is patently false. Our sheikh, Ḥāfiẓ Abū ‘Abdallāh al-Dhahabī, commented on this *ḥadīth*: ‘This is a very suspect *ḥadīth*. It was also narrated by Ḥabshūn al-Khallāl and Aḥmad ibn ‘Abdallāh ibn Aḥmad al-Nīrī, both honest narrators, on the authority of ‘Alī ibn Sa‘īd al-Ramlī, on the authority of Ḍamra. This *ḥadīth* has also been related as a *ḥadīth* of ‘Umar ibn al-Khaṭṭāb, Mālīk ibn al-Ḥuwayrith, Anas ibn Mālīk, Abū Sa‘īd and others, all with defective chains of transmission. The core phrase of the *ḥadīth* is mass-transmitted, and I am certain that the Messenger of Allah ﷺ said it. As for ‘O Allah, be an ally to those who ally with him’, it is an addition with a strong chain. As for this part about fasting, it is not authentic; and by Allah, this verse was revealed on no other date than the Day of ‘Arafa, several days before Ghadīr Khumm. Allah knows best.’

Al-Ṭabarānī narrated⁶¹² on the authority of ‘Alī ibn Ishāq al-Wazīr al-Aṣbahānī – Muḥammad ibn ‘Umar ibn ‘Alī al-Muqaddamī – ‘Alī ibn Muḥammad ibn Yūsuf ibn Sinān ibn Mālīk ibn Misma‘ – Sahl ibn Yūsuf⁶¹³ ibn Sahl ibn Mālīk, the brother⁶¹⁴ of Ka‘b ibn Mālīk – his father, that his grandfather said:

When the Messenger of Allah ﷺ returned to Madina after the Farewell Pilgrimage, he ascended the pulpit, praised and lauded Allah, and then said, ‘O people, Abū Bakr never once displeased me, so acknowledge this for him. O people, I am content with Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥa, al-Zubayr, Sa‘d, ‘Abd al-Raḥmān ibn ‘Awf, and the first of the Emigrants, so acknowledge this for them. O people, watch over me in my Companions, my wives’ kin and my daughters’ husbands. Allah does not require that you wrong any one of them. O people, raise your tongues from the believers. When one of them dies, speak well of him.’



611 Muslim (1164), with the wording: ‘When someone fasts Ramaḍān and follows it with six from Shawwāl, it is as though he has fasted the whole year round.’

612 *Kabīr*, 6/126 (5640).

613 One manuscript has ‘Ḥanīf.’

614 Al-Ṭabarānī has ‘the nephew’; see *al-Iṣāba*, 3/205.

PART FIVE

The Virtues of Imams al-Ḥasan and al-Ḥusayn

BRIEF INTRODUCTION TO PART FIVE

THE FOLLOWING pages capture in some detail the immense love and affection that the Messenger of Allah ﷺ had for his grandchildren. That they were loved by Allah Most High and His Messenger is unquestioned as it is attested to by numerous rigorously authenticated *ḥadīth*. The youngsters were earmarked for greater things, as was well known to the Messenger of Allah ﷺ who pointed out not only their achievements to come later in life but also their high status in the Hereafter.


From the point of view of the young boys – Imams al-Ḥasan and al-Ḥusayn – had the greatest of childhoods, their mother the Lady Fāṭima was one of few perfected women (as was their grandmother the Lady Khadija) the leader of the women of Paradise, their father a rightly guided caliph, a cousin of the Messenger of Allah ﷺ himself raised in the house of the Prophet ﷺ – and their grandfather the Imams of the Messengers and the leader of all of Allah’s creation – peace and blessings be upon him. It was in this compassionate environment that the brothers were raised, on occasion playing and getting on the back of their grandfather ﷺ whilst he led the prayer, or hiding in his blanket, or enjoying a ride on an animal with him. The *Ṣaḥāba* would cry when reflecting on how much the Prophet ﷺ had loved them.

The Messenger of Allah ﷺ for his part would never turn away his beloved grandsons – the sons of his beloved and favourite daughter. The upbringing that the young boys received was to carry them to great heights marked by great personal sacrifice.

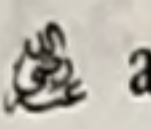
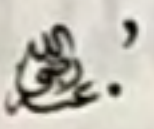
Even at a young age the loss of their beloved grandfather ﷺ and their beloved mother within a short space of six months would have been heavily felt, thus making their future endeavours and sacrifices all the more remarkable.

The Virtues of al-Ḥasan and al-Ḥusayn

(From *Ṣaḥīḥ al-Bukhārī* with Ibn Ḥajar's Commentary from *Fath al-Bārī*)

NĀFI' IBN Jubayr reported that Abū Hurayra said: 'The Prophet  hugged al-Ḥasan.'

Commentary

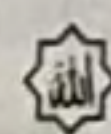
'The Virtues of al-Ḥasan  and al-Ḥusayn .

 The author groups them together because of how many virtues and honourable feats they share.

Al-Ḥasan was born in Ramaḍān in the third year after the Emigration according to most authorities. Some say it was later. He died in Madina after having been poisoned in the year 50 AH. Some say it was before that and others say that it was after.

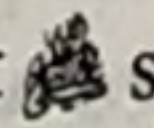
Al-Ḥusayn was born in Sha'bān in 4 AH according to the majority. He was slain on the day of 'Āshūrā' in the year 61 in Karbalā', which is in the land of Iraq. After Mu'āwiya died and Yazīd succeeded him, the people of Kufa wrote to al-Ḥusayn pledging allegiance to him. Al-Ḥusayn set out to meet them, but 'Ubaydallāh ibn Ziyād beat him to Kufa, and most of the people deserted him and stayed back out of fear. Al-Ḥusayn's cousin Muslim ibn 'Aqīl, whom he had sent to receive the pledge of allegiance from the people, was killed. Then an army was raised against him and they fought him until he and a group of his Household were slain. The story is famous and we need not explain it at length here.⁶¹⁵

'Nāfi' ibn Jubayr' is the son of Ibn Muṭ'im. The *ḥadīth* ascribed to him here is part of a *ḥadīth* which was given in full in the Book of Trade.



The author then lists eight *ḥadīths*:

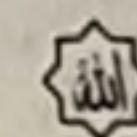
Ṣadaqa – Ibn 'Uyayna – Abū Mūsā – al-Ḥasan narrates:

Abū Bakra said: 'I heard the Prophet  speak on the pulpit with al-Ḥasan by his side. As he looked back and forth from the people to him, he said: "This son of mine is a master, and perhaps through him Allah will make peace between two parties of the Muslims."

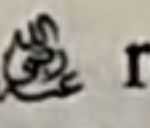
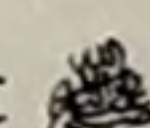
⁶¹⁵ This is considered one of the major tragedies in Islam and we aim to have a work dedicated to it relying on the earlier sources insha'Allah [Pb]

Commentary

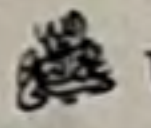
Full commentary will be given on this in the Book of Tribulations.⁶¹⁶ Abū Dharr adds here, 'Abū Mūsā was named Isrā'īl ibn Mūsā. He was from the people of Basra who went to live in India. No one narrated this *ḥadīth* on the authority of al-Ḥasan except him.'

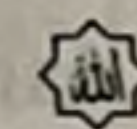


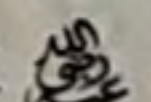
Musaddad – al-Mu'tamir – his father – Abū 'Uthmān narrates:

Usāma ibn Zayd  reported that the Prophet  used to pick him and al-Ḥasan up and say, 'O Allah, I love them, so love them!' or words to that effect.

Commentary

'His father' is Sulaymān al-Taymī. Concerning Abū 'Uthmān's place in the chain, the version in the Book of Etiquette has the chain Mu'tamir – his father – Abū Tamīma – Abū 'Uthmān. Al-Isma'īlī says of this: 'Sulaymān had⁶¹⁷ heard it from Abū Tamīma on the authority of Abū 'Uthmān, and then later he met Abū 'Uthmān and heard it directly from him.' I say, however, that they are actually two different *ḥadīths*, since the wording of Sulaymān from Abū 'Uthmān is 'O Allah, I love them', whilst the wording of Sulaymān from Abū Tamīma is, 'The Messenger of Allah  used to pick me up and put me on his knee, put al-Ḥasan ibn 'Alī on his other knee and then hug [us] and say, "O Allah, have mercy on them, for I have mercy on them." The third is the *ḥadīth* of Anas.

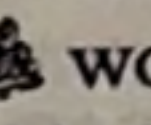


Muḥammad ibn al-Ḥusayn ibn Ibrāhīm – al-Ḥusayn ibn Muḥammad – Jarīr – Muḥammad – Anas ibn Mālik  narrates:

'Ubaydallāh ibn Ziyād was presented with the head of al-Ḥusayn ibn 'Alī, and it was put in a basin. He began to poke it,⁶¹⁸ and said something about

⁶¹⁶ Please see below 'From The Book of Tribulations' where the *ḥadīth* and its full commentary is given.

⁶¹⁷ Some editions have 'It seems Sulaymān heard it', with *ka'anna* rather than *kāna*. [tn]

⁶¹⁸ It is quite simply staggering in light of the sheer number of authentic *ḥadīth* cited to think that one of the most beloved of the Beloved  would not only be martyred in the most gruesome manner but even after martyrdom the noble head of our master Imam al-Ḥusayn is desecrated. That this should happen in this manner points to the high *maqām* of Imam al-

[al-Ḥusayn's] beauty. Anas said, 'Of them all, he resembled the Messenger of Allah ﷺ the most.' It was dyed with *wasma*.

Commentary

'Muḥammad ibn al-Ḥusayn ibn Ibrāhīm': Ibrāhīm was the son of Ashkāb, 'Alī's brother. 'Jarīr' is Ibn Abī Ḥāzim. 'Muḥammad' is Ibn Sīrīn.

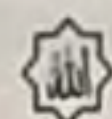
'Ubaydallāh ibn Ziyād was presented...' Ziyād is said to have been the son of Abū Sufyān. He was the Emir of Kufa under Yazīd ibn Mu'āwiya, and al-Ḥusayn was killed by those under his command, as we have seen, and then his head was brought to him.

'He began to poke it...' The narration of al-Tirmidhī and Ibn Ḥibbān on the authority of Ḥafṣa bint Sīrīn has it that Anas said, 'He began to poke a stick into his nose.' Al-Ṭabarānī narrated it from the *ḥadīth* of Zayd ibn Arqam: 'He took a stick and poked it into his eye and his nose, so I said, "Remove your stick, for indeed I have seen the mouth of the Messenger of Allah ﷺ there." He⁶¹⁹ has another similar narration from Anas, as we shall see later.

'...and then he said something about [al-Ḥusayn's] beauty.' In the narration of al-Tirmidhī, 'He said, "I have not seen beauty like this."'

'Of them all, he resembled the Messenger of Allah ﷺ the most.' That is, of the entire Prophetic Household. Al-Bazzār adds in another narration from Anas, 'I said to him, "I saw the Messenger of Allah ﷺ kiss the place where you poke your stick," so he put it away.'

'It', i.e. the head of al-Ḥusayn, 'was dyed with *wasma*.' *Wasma* is a blackish plant used to make dye. The fourth *ḥadīth* is the *ḥadīth* of al-Barā'.



Ḥajjāj ibn al-Minhāl – Shu'ba – 'Adī narrates:

Al-Barā' ﷺ said, 'I saw the Messenger of Allah ﷺ carrying al-Ḥasan ibn 'Alī on his shoulder, saying, "O Allah, I love him, so love him!"'

Commentary

Al-Isma'īlī narrates it on the authority of 'Amr ibn Marzūq from Shu'ba, who has it as 'al-Ḥasan or al-Ḥusayn', indicating doubt. He then states that most of the companions of Shu'ba related it and said 'al-Ḥasan' without any doubt, and he then names eight of them.

Ḥusayn who along with his brother Imam al-Ḥasan is the leader of the youth in Paradise.

619 Meaning, al-Ṭabarānī. [tn]

ON THOSE THAT RESEMBLED THE MESSENGER OF ALLAH ﷺ

'Abdān – 'Abd Allāh – 'Umar ibn Sa'īd ibn Abī al-Ḥusayn – Ibn Abī Mulayka narrates:

'Uqba ibn al-Ḥārith said, 'I saw Abū Bakr ﷺ carrying al-Ḥasan and saying, "By my father, he resembles the Prophet and does not resemble 'Alī!" 'Alī was laughing.'

Commentary

Ibn Abī Mulayka's narration on the authority of 'Uqba ibn al-Ḥārith is the authentic one. Zam'a ibn Ṣāliḥ also related it on the authority of Ibn Abī Mulayka with the wording: 'Fāṭima was playing with al-Ḥasan ibn 'Alī...' and so on, attributing the words to Fāṭima; this was narrated by Aḥmad. It may be, if he remembered it correctly, that both Abū Bakr and Fāṭima said the same thing, or that Abū Bakr knew that Fāṭima had already said it and so he imitated her.

'By my father, he resembles the Prophet ﷺ.' This was already mentioned at the beginning of the section on the Prophet's ﷺ description.⁶²⁰ Aḥmad narrates the following version on the authority of Ibn Abī Mulayka: 'Fāṭima ﷺ was playing with al-Ḥasan, and saying: "My son resembles the Prophet, and does not resemble 'Alī!"' This is *mursal*.⁶²¹ If it has been memorised correctly, then perhaps she coincidentally said the same as Abū Bakr, or perhaps one of them heard it from the other.

'...And does not resemble 'Alī!'⁶²² Al-Ṭayyibī said that the full meaning of the words 'By my father, he resembles the Prophet ﷺ' may be 'May my father be his ransom, he resembles...' or 'I would ransom him with my father...' This indicates that the resemblance itself was the reason he would have ransomed his father for him.

Someone might object to the words 'He resembles the Prophet ﷺ' on the grounds that it contradicts what 'Alī said when describing the Prophet ﷺ, 'I never saw, before or after him, anyone like him,' as narrated by al-Tirmidhī in *al-Shamā'il*. The response to this is that total resemblance is negated while less

620 Please see section 'Further Virtues from Ṣaḥīḥ al-Bukhārī with Ibn Ḥajar's Commentary from *Fath al-Bārī*' below, where the *ḥadīth* and its commentary are quoted in full

621 A *mursal ḥadīth* is a *ḥadīth* in which there is no link in the chain of transmission after a Follower, such as a Companion and/or other Follower. In this specific narration, Ibn Abī Mulayka did not mention who he heard this *ḥadīth* from. [tn]

622 Imam Ibn Ḥajar discusses some grammar points here, which are of little benefit to non-Arabic speakers. [tn]

than total resemblance is affirmed, and Allah knows best.⁶²³ The sixth *ḥadīth* is the *ḥadīth* of Ibn 'Umar on the authority of Abū Bakr.

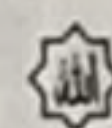


Yahyā ibn Ma'īn, and Ṣadaqa – Muḥammad ibn Ja'far – Shu'ba – Wāqid ibn Muḥammad – his father – Ibn 'Umar narrates:

Abū Bakr said, 'Watch over Muḥammad in his Household.'

Commentary

This *ḥadīth* was just mentioned, with its text, chain of transmission and commentary, in the chapter entitled 'The Virtues of the Relatives of the Messenger of Allah .

 It is followed by the seventh *ḥadīth*:


Ibrāhīm ibn Mūsā – Hishām ibn Yūsuf – Ma'mar – al-Zuhrī ('Abd al-Razzāq's narration states that al-Zuhrī said 'Anas told me'):

Anas said, 'No one resembled the Prophet more than al-Ḥasan ibn 'Alī.'

Commentary

Aḥmad and 'Abd ibn Ḥumayd both attribute it to 'Abd al-Razzāq, and al-Tirmidhī narrates a version of it from him. The reason al-Bukhārī adds this note ['Abd al-Razzāq's narration states that al-Zuhrī said 'Anas told me'] is to make it clear that al-Zuhrī heard it directly from Anas.

'No one resembled the Prophet more than al-Ḥasan ibn 'Alī.' This contradicts the narration of Ibn Sīrīn (the third in this chapter), in which Anas said of al-Ḥusayn ibn 'Alī: 'Of them all, he resembled the Messenger of Allah the most.' One way to reconcile this is to say that the words of Anas in al-Zuhrī's narration were spoken when al-Ḥasan was still alive, at which time he resembled the Prophet even more than his brother did, while his words in the narration of Ibn Sīrīn were spoken after that, as the context of the narration makes clear. Or the meaning may be that al-Ḥusayn's resemblance to the Prophet was greater than anyone apart from al-Ḥasan. It may also be that each of them resembled him more in particular ways. Al-Tirmidhī and Ibn Ḥibbān narrate on the authority of Hānī' ibn Hānī' that 'Alī said, 'Al-Ḥasan resembles the Messenger of Allah the most from the head to the chest, and al-Ḥusayn resembles the Prophet most in everything below that.' Al-Ismā'īlī's narration

⁶²³ That is, al-Ḥasan's resemblance to the Prophet was near-total as opposed to total. [tn]

of this report of al-Zuhrī on the authority of 'Abd al-A'lā from Ma'mar has it as, 'Of all of them, his face most resembled that of the Prophet .

 This supports this *ḥadīth* of 'Alī, and Allah knows best.

Aside from al-Ḥasan and al-Ḥusayn, others who resembled the Prophet include Ja'far ibn Abī Ṭālib, his son 'Abd Allāh ibn Ja'far, Qutham ibn al-'Abbās ibn 'Abd al-Muṭṭalib, Abū Sufyān ibn al-Ḥārith ibn 'Abd al-Muṭṭalib and Muslim ibn 'Aqīl ibn Abī Ṭālib. As for those who were not Hāshimīs, they include al-Sā'ib ibn Yazīd al-Muṭṭalibī, who is the ancestor of Imam al-Shāfi'ī,⁶²⁴ 'Abd Allāh ibn 'Āmir ibn Karīz al-'Abshamī and Kābis ibn Rabī'a ibn 'Adī. Abū al-Faṭḥ ibn Sayyid al-Nās named five of these ten in two lines of poetry, as was conveyed to us by Muḥammad ibn al-Ḥasan al-Maqburī:

Five there are who resemble the Chosen One from the line of Muḍar;
Ah, the beauty of what they were granted of his beauty!
Ja'far, the Prophet's cousin Qutham,
Sā'ib, Abū Sufyān and al-Ḥasan.

Our sheikh Abū al-Faḍl ibn al-Ḥusayn al-Ḥāfiẓ composed two lines adding two more, namely al-Ḥusayn and 'Abd Allāh ibn 'Āmir ibn Karīz:

SEVEN WHO RESEMBLED THE CHOSEN ONE

What grace and blessing they were granted!
The Prophet's grandsons, Abū Sufyān, Sā'ib,
Ja'far, his generous son, and Qutham.

Another of our companions added an eighth to this, namely 'Abd Allāh ibn 'Āmir, and composed two lines as well; I have added Muslim ibn 'Aqīl and Kābis ibn Rabī'a to this to include all ten, and it is as follows:

Ten resembled the Prophet: Sā'ib,
Abū Sufyān, the two pure al-Ḥasans,
Ja'far and his son, Ibn 'Āmir,
Muslim, Kābis and Qutham.

After this I discovered that his daughter, Fāṭima , also resembled him .

⁶²⁴ He is actually the great-great-great-grandfather of Imam al-Shāfi'ī. Imam al-Shāfi'ī's full lineage can be found in *Reliance of the Traveller*, x324, which is taken from Imam Ṭāj al-Dīn al-Subkī's *Ṭabaqāt al-Shāfi'iyyah*. However, al-Sā'ib's name is given as al-Sā'ib ibn 'Ubayd ibn 'Abd Yazīd. [tn]

that Ibrāhīm, the Prophet's ﷺ son, also resembled him; and that Ja'far ibn Abī Ṭālib's two sons 'Abd Allāh and 'Awf also resembled him ﷺ. So I amended it thus:

Twelve resembled the Prophet: Sā'ib, Abū

Sufyān, the al-Ḥasans, their uncle, their mother,
Ja'far and his sons, Ibn 'Amir,
Muslim, Kābis and Qutham.

I also found some lines of Imam Abū al-Walīd ibn al-Shiḥna, the Qāḍī of Aleppo, although I did not hear them directly from him:

Fifteen resemble the Chosen One:

His grandsons, 'Aqīl's two sons, Sā'ib, Qutham,
Ja'far, his son, the two 'Abds, Muslim,
Abū Sufyān, Kābis, 'Uthm, Ibn al-Nijād.

He added the second Ibn 'Aqīl, 'Uthmān and Ibn al-Nijād, but forgot Ja'far's other son. By 'the two 'Abds' [Abdān], he meant 'Abd Allāh ibn Ja'far and 'Abd Allāh ibn al-Ḥārith. He did not mean one person called 'Abdān, since that would only make fourteen. He could have followed the statement "Aqīl's two sons" by mentioning Muslim, as Muslim was 'Aqīl's son, but I found the answer to this, which is that Abū Ja'far ibn Ḥabīb said that Muslim ibn Mu'attib ibn Abī Lahab resembled the Prophet ﷺ. Ibn Ḥibbān mentions Muslim ibn 'Aqīl in his list of trusted narrators, and al-Mizzī mentions Muḥammad ibn 'Aqīl in his *Tabḍīb*. It is mentioned in *al-Muḥabbar* that 'Abd Allāh ibn al-Ḥārith ibn 'Abd al-Muṭṭalib, known as Babbah, also resembled him ﷺ. Ibn 'Abd al-Barr mentions this in *al-Istī'āb* as well. By "Uthm", Ibn al-Shiḥna meant a contraction of "Uthmān". He was referring to a *ḥadīth* attributed to 'Ā'isha, "The Prophet ﷺ said to his daughter Umm Kulthūm when he gave her in marriage to 'Uthmān, "He of all people most resembles your grandfather Ibrāhīm and your father Muḥammad." This is a fabricated *ḥadīth*, however, as was stated by al-Dhahabī in his biography of 'Amr ibn al-Azhar, one of its narrators. Both he and his sheikh Khālīd ibn 'Amr are considered liars by the imams, and only he narrated this *ḥadīth*. Moreover, the descriptions of 'Uthmān tell a different story. By 'Ibn al-Nijād', he meant 'Alī ibn 'Alī ibn al-Nijād ibn Rifā'a. He was relying on Ibn Sa'd's narration that 'Uthmān resembled the Prophet ﷺ. However, he was a little-known man of the Second Generation who lived after all those mentioned above, so for that reason I have not relied on him. Even if he were to be taken into consideration, there are other people whom he has failed to

mention, namely al-Qāsim ibn 'Abd Allāh ibn Muḥammad ibn 'Aqīl, Ibrāhīm ibn 'Abd Allāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī and Yaḥyā ibn al-Qāsim ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī, all of whom are described in the books of lineages as resembling the Prophet ﷺ. The above-mentioned Yaḥyā was even known as "The Ressembler" [*al-Shabīh*] on account of this.

It is reported that the Mahdī who will come forth at the end of time will resemble the Prophet ﷺ, and that his name and his father's name will be like those of the Prophet ﷺ and his father. Ibn Ḥabīb also mentioned Muḥammad ibn Ja'far ibn Abī Ṭālib, which is an error, because an aforementioned report states that Ja'far said that his son Muḥammad resembled his uncle Abū Ṭālib. Ibn al-Shiḥna did not mention him either. Finally, I amended my poem as follows:

Fifteen resembled the Prophet: Sā'ib, Abū

Sufyān, the al-Ḥasans, their uncle, their mother,
Ja'far and his two sons, Ibn 'Amir, Kābis,
Najlī, 'Aqīl, Babbah, Qutham.

Thus I have included thirteen of those mentioned by Ibn al-Shiḥna and replaced two of his with two others so that the number is the same but his errors are avoided, and all success comes from Allah.

In *Tārīkh Miṣr*, Ibn Yūnus mentions 'Abd Allāh ibn Abī Ṭalḥā al-Khawlānī, who witnessed the Conquest of Egypt, and states that 'Umar commanded him to cover his face in public because he resembled the Prophet ﷺ. He also adds that he had two sons, 'Ubāda and Faḍl. The story of the priestess and Uways states that she said to them, "The one who most resembles the Man of the *Maqām* – i.e. Ibrāhīm, the Friend of Allah – is this man", pointing to Muḥammad ﷺ.



Muḥammad ibn Bashshār – Ghundar – Shu'ba – Muḥammad ibn Abī Ya'qūb narrates:

Ibn Abī Nu'm said, 'I heard someone ask 'Abd Allāh ibn 'Umar about a person in a consecrated state'⁶²⁵ – Shu'ba said, 'I think it was about him killing flies' – to which he replied, "The people of Iraq are asking about flies when they have murdered the grandson of the Messenger of Allah ﷺ!⁶²⁶ The Prophet ﷺ said: "They are my two sweet basils in this world.""

⁶²⁵ Ar. *ibrām*, i.e. while performing the *ḥajj* or 'umra. [tn]

⁶²⁶ Ibn 'Umar ﷺ aptly captures the feelings of the *Ṣaḥāba* ﷺ regarding the atrocity.

Commentary

'Muḥammad ibn Abī Ya'qūb' is Muḥammad ibn 'Abd Allāh al-Baṣrī al-Dabbī, who is also said to be a Tamīmī. In one version, Shu'ba said, 'I was informed by Muḥammad ibn Abī Ya'qūb, the master of the Banū Tamīm.' He is a trusted narrator by consensus.

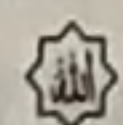
'Ibn Abī Nu'm' is 'Abd al-Raḥmān, known as Abū al-Ḥakam al-Bajalī.

'I heard someone ask ... about a person in a consecrated state.' The narration of Maḥdī ibn Maymūn on the authority of Ibn Abī Ya'qūb, as will be given in the Book of Etiquette, has it as, 'A man asked him.' I have seen in some copies of the narration of Abū Dharr al-Harawī, 'I asked him'. If this is authentic, then we would know the name of the questioner, but it seems unlikely because al-Tirmidhī's narration of Jarīr ibn Ḥāzim on the authority of Muḥammad ibn Abī Ya'qūb has it as, 'A man from the people of Iraq asked', and a narration of Aḥmad has it, 'While I was sitting with him'. Similar expressions are found in the aforementioned narration of Maḥdī in the Book of Etiquette.

'Shu'ba said, "I think it was about him killing flies." Abū Dāwūd al-Ṭayālīsī's narration on the authority of Shu'ba states this without any suggestion of doubt. The aforementioned narration of Jarīr ibn Ḥāzim has it as, 'Ibn 'Umar was asked about the blood of a gnat when it stains one's clothes'. The aforementioned narration of Maḥdī ibn Maymūn has the same. It may be that the questioner asked about both things. Allah knows best.

'The people of Iraq are asking about flies...' Abū Dāwūd's narration has it that he said, 'O People of Iraq, are you asking me about flies?' Ibn 'Umar said this to express his incredulity that the people of Iraq could be so concerned about a small detail while at the same time so unconcerned about such a grave and weighty matter.

'...my two sweet basils...' Most versions have it like this, in the dual. Abū Dharr's version has it as, 'my sweet basil', i.e. in the singular. He ﷺ compared them to this because young children are smelled and kissed. Jarīr ibn Ḥāzim's narration has: 'Al-Ḥasan and al-Ḥusayn are my sweet basil.' Al-Tirmidhī's narration on the authority of Anas has it as, 'The Prophet ﷺ used to call al-Ḥasan and al-Ḥusayn and smell them and hug them'. Al-Ṭabarānī's narration in *al-Awsaṭ* has it that Abū Ayyūb said, 'I went to see the Messenger of Allah ﷺ and al-Ḥasan and al-Ḥusayn were playing in front of him. "Do you love them, O Messenger of Allah?" I asked. "How could I not," he answered, "when they are my two sweet, fragrant basils of this world?"'



Further Virtues From *Ṣaḥīḥ al-Bukhārī* with Ibn Ḥajar's Commentary from *Fath al-Bārī*

IMAM AL-ḤASAN'S ROLE IN RECONCILING THE UMMA

THE PROPHET'S ﷺ words to al-Ḥasan, "This son of mine is indeed a master, and it may be that through him Allah will reconcile two groups of Muslims"⁶²⁷

'Alī ibn 'Abdallāh told us that Sufyān said:

I met Isrā'īl Abū Mūsā in Kufa, and he told me that he went to Ibn Shubruma and said, 'Let me go in to visit 'Īsā, so that I can counsel him.' Ibn Shubruma seemed to be fearful for him, and did not let him. He said that al-Ḥasan told him: 'When al-Ḥasan ibn 'Alī ﷺ moved against Mu'āwiya with his squadrons, 'Amr ibn al-'Āṣ said to Mu'āwiya, "I behold squadrons who will not turn back until the other force retreats." Mu'āwiya said, "Who will protect the Muslims' children?" He said, "I will." 'Abdallāh ibn 'Āmir and 'Abd al-Raḥmān ibn Samura said, "We shall go to him and offer a truce."

Al-Ḥasan then said, 'I heard Abū Bakra say, "Once while the Prophet ﷺ was addressing us, al-Ḥasan came along. The Prophet ﷺ said, "This son of mine is a master, and it may be that through him Allah will reconcile two groups of Muslims.'

'Alī ibn 'Abdallāh – Sufyān – 'Amr – Muḥammad ibn 'Alī – Ḥarmala the freedman of Usāma said (and 'Amr noted that he had seen Ḥarmala):

⁶²⁷ This is an important section for many reasons (aside from an explicit rigorously authenticated declaration of the Prophet's ﷺ knowledge of future events). Firstly, the Prophet's reference to two groups of Muslims bequeaths the undeniable inference that neither group was outside the fold of Islam, as some of the renegade factions have declared. Secondly, it also shows Imam al-Ḥasan's attribute of making peace and reconciliation - something that his future descendent, the awaited Imam Maḥdī, will also possess in uniting the Umma towards the approach of the Final Hour; see Part Six, 'The Awaited Imam.' [Pb]

Usāma sent me to 'Alī and said, 'He will ask you immediately, "What has kept your master back?" Say to him, "He tells you that even if you were in a lion's jaws, I would want to be with you; but this is not something I can condone." He did not give me anything, so I went to al-Ḥasan, al-Ḥusayn and Ibn Ja'far, and they loaded up my camel for me.'

Commentary

Chapter: The Prophet's ﷺ Words to al-Ḥasan, 'This son of mine is indeed a master.'⁶²⁸ The narrations of al-Marwazī and al-Kushmīhanī omit the word 'indeed', and this is also how they give it in the similar chapter heading in the Book of Treaties, also omitting the introductory particle *inna* from the start of the sentence. The version of the *ḥadīth* cited there retains the *inna* but omits the word 'indeed', while the version cited in this chapter omits both. Thus in each place the author alludes to the version cited in the other. There he cited the *ḥadīth* in full on the authority of 'Abdallāh ibn Muḥammad on the authority of Sufyān, and then related something on the authority of 'Alī ibn 'Abdallāh showing that al-Ḥasan did take narration[s] directly from Abū Bakra. Here he cited it on the authority of 'Alī ibn 'Abdallāh without mentioning this. I have not seen any versions of the *ḥadīth* with 'indeed a master' as it is worded in the heading. Al-Isma'īlī cited it through the narrations of seven people on the authority of Sufyān ibn 'Uyayna and showed their different wordings.

In this chapter, the author cites the aforementioned *ḥadīth* as well as the *ḥadīth* of Usāma ibn Zayd.

Isrā'īl Abū Mūsā: his father's name was also Mūsā, so he was one of those whose nickname accorded with his father's name, so there is no suspicion of a scribal error.⁶²⁹ He was a Basran who travelled often to India for the purpose of trade, and remained there for some time.

'I met Isrā'īl Abū Mūsā in Kufa': these words were spoken by Sufyān ibn 'Uyayna.

Ibn Shubruma was the chief Judge of Kufa during the caliphate of Abū Ja'far al-Manṣūr. He died during al-Manṣūr's rule in the year 144 AH. He was steadfast, pious, a trusted narrator and jurist.

'Isā is 'Isā ibn Mūsā ibn Muḥammad ibn 'Alī ibn 'Abdallāh ibn 'Abbās, the nephew of al-Manṣūr. He was the Emir of Kufa at that time.

⁶²⁸ Another explicit proof that members of the Prophetic Household are masters and be referred to as such by the use of terms like '*sayidena*' our master, this follows from the Messenger of Allah ﷺ being the master of all of Allah's creation attested to by the *ṣaḥīḥ ḥadīth* in Ibn Hibbān's *Ṣaḥīḥ*, 'I am the master of the children of Adam without boasting...' [Pb]

⁶²⁹ That is, he was both an 'ibn Mūsā' and an 'Abū Mūsā.' [tn]

Ibn Shubruma seemed to be fearful for him, i.e. for Isrā'īl, and did not let him go in to see 'Isā ibn Mūsā. The reason he feared for him is that he was a staunch advocate of the truth, and he feared that he might not be tactful with 'Isā, who might then have treated him severely, blinded as he was by his youth and his power. Ibn Baṭṭāl said, 'The actions of Ibn Shubruma here indicate that if a person fears for his life, he is excused the duty of enjoining the good and forbidding the evil.' 'Isā passed away during the caliphate of al-Mahdī, in the year 168 AH.

He said that al-Ḥasan, i.e. al-Baṣrī, told him, i.e. Isrā'īl. Al-Bazzār said in his *Musnad*, after citing this *ḥadīth* on the authority of Khalaf ibn Khalīfa on the authority of Sufyān ibn 'Uyayna, 'We do not know of anyone who narrated it from Isrā'īl apart from Sufyān.' Mughaltāy objected by pointing out that al-Bukhārī narrated the *ḥadīth* in the Book of the Signs of Prophecy via al-Ḥusayn ibn 'Alī al-Ju'fī on the authority of Abū Mūsā, i.e. Isrā'īl. This would be a good objection were it not that I do not see the story itself in that narration, but only the words of the Prophet ﷺ from it.

'When al-Ḥasan ibn 'Alī ﷺ moved against Mu'āwiya with his squadrons': the narration of 'Abdallāh ibn Muḥammad on the authority of Sufyān in the Book of Treaties has, 'By Allah, al-Ḥasan ibn 'Alī came to Mu'āwiya with squadrons like mountains.' A squadron [*katība*] is a section of an army gathered together, so called because the commander of the army arranges them according to what he has written [*kataba*] in his records. Ibn al-Tīn quoted al-Dāwūdī as having said this. This is also where the expression 'The *maktab* of such-and-such tribe' comes from. He added that the words 'squadrons like mountains' mean that their ends could not be seen because they were so vast, just as someone standing directly in front of a mountain cannot see its end. It could also be that he meant 'as mighty as mountains.'

In relating this story, al-Ḥasan al-Baṣrī alluded to the agreement that was made after 'Alī ﷺ was slain. After the terms of the arbitration had ended and 'Alī had gone back to Kufa, he prepared several times to fight the people of Syria but was distracted by the business of the *Khawārij* at Nahrawān, as we saw, in the year 83 AH. Then in 93 AH he prepared again, but was thwarted by the discord among the people of Iraq concerning him. Then in the year 40 AH he resolved to do it. Ishāq narrated that 'Abd al-'Azīz ibn Siyāh said, 'When the *Khawārij* rebelled, 'Alī stood and said, "Will you go to Syria, or go back to those people whom you have left at home?" They said, "We will go back to them." Then he related the story of the *Khawārij* and said, 'So 'Alī returned to Kufa, and when he was slain and al-Ḥasan succeeded him and made a truce with Mu'āwiya, al-Ḥasan wrote to al-Qays ibn Sa'd to inform him of this, and he stopped fighting Mu'āwiya.'

Al-Ṭabarānī narrated with an authentic chain on the authority of Yūnus ibn Yazīd that al-Zuhrī said, "Alī put Qays ibn Sa'd ibn 'Ubāda at the head of the people of Iraq. There were forty thousand of them, and they swore allegiance to him until death. Then 'Alī was killed, so they pledged allegiance to al-Ḥasan ibn 'Alī as their caliph. He did not want to fight, but rather to agree terms for himself with Mu'āwiyā, and he knew that Qays ibn Sa'd would not be content to make a truce, and therefore he removed him from his position and replaced him with 'Abdallāh ibn 'Abbās, who agreed terms for himself just as al-Ḥasan had.'

Al-Ṭabarī and al-Ṭabarānī narrated that Ismā'il ibn Rāshid said, 'Al-Ḥasan sent Qays ibn Sa'd at the head of twelve thousand troops', i.e., out of those forty thousand, 'and Qays headed for Syria. When Mu'āwiyā heard that 'Alī had been killed, he headed out of Syria with troops, and al-Ḥasan ibn 'Alī went out and made camp at Madā'in, and Mu'āwiyā reached Maskan.'

Ibn Baṭṭāl said, 'The narrators have said that when 'Alī was killed, Mu'āwiyā headed for Iraq and al-Ḥasan headed for Syria, and they met at an encampment in Kufa. Al-Ḥasan looked over the many men with him and called, "O Mu'āwiyā, I have chosen what is with Allah. If this matter is yours, then it is not for me to wrest it from you. If it is mine, then I hereby give it to you." Upon this, the companions of Mu'āwiyā began to call out, "Allah is Greatest." Al-Mughīra then said, "I testify that I heard the Prophet ﷺ say, "This son of mine is a master..." and the *ḥadīth* continues, adding at the end, 'So may Allah reward you well on behalf of the Muslims!' Now the authenticity of this report is questionable for several reasons. Firstly, the preserved narrations state that it was Mu'āwiyā who asked for the truce first, as in the *ḥadīth* of this chapter. Secondly, al-Ḥasan and Mu'āwiyā never met each other with troops so that they were close enough to speak; rather, they communicated in writing. It could be, then, that by saying that al-Ḥasan called out to Mu'āwiyā he meant that he wrote to him. One could reconcile this by positing that al-Ḥasan wrote to Mu'āwiyā in secret, and then Mu'āwiyā wrote back publicly. The preserved version of the story is that al-Ḥasan actually spoke these words when they met in person after the truce had already been made, as was narrated by Sa'īd ibn Manṣūr and al-Bayhaqī in *al-Dalā'il* via him and via other paths with both their chains to al-Sha'bī, who said, 'When al-Ḥasan ibn 'Alī made the truce with Mu'āwiyā, Mu'āwiyā said to him, "Arise and speak." He stood, praised and lauded Allah and then said, "Indeed, the wisest of men is the God-fearing man, and the most impotent of men is the wicked man. Indeed, this matter about which I differed with Mu'āwiyā either belonged to a man with more right to it than me, or belonged to me, in which case I forwent it for the sake of reconciling the Muslims and sparing their blood. (I know not; perhaps it is a trial for you, and enjoyment for a time) [21:111]."

Then he asked Allah's forgiveness, and stepped down.' Ya'qūb ibn Sufyān also narrated this story, as did al-Bayhaqī in *al-Dalā'il* via his path and via al-Zuhrī, including: 'Mu'āwiyā made a speech and then said, "Arise, al-Ḥasan, and address the people." He made the Testimony of Faith and then said, "O people, Allah has guided you through the first of us, and spared your blood through the last of us. This affair will last a while, and the world is ever turning...."', and the *ḥadīth* continues.

The third objection is that the *ḥadīth* was related by Abū Bakra, not al-Mughīra. This could be reconciled by positing that al-Mughīra related it when he heard of how al-Ḥasan had written the message offering the truce, while Abū Bakra related it some time later. Jābir narrated the source *ḥadīth*, as cited by al-Ṭabarānī and al-Bayhaqī in *al-Dalā'il* via Yaḥyā ibn Ma'īn from his *Fawā'id* with an authentic chain to Jābir, and al-Ḍiyā' also cited it in *al-Aḥādīth al-Mukhtāra*. It is curious that al-Ḥākim did not include it in the *Mustadrak*, given that he was usually very eager to include such reports in it. Ibn Baṭṭāl said, 'Al-Ḥasan gave the rule over to Mu'āwiyā and pledged allegiance to him as long as he upheld the Book of Allah and the Sunna of His Prophet ﷺ. Mu'āwiyā entered Kufa and the people pledged allegiance to him, and it was called 'the Year of the Group' because of how the people came together and the war ceased. All of those who had refused to fight, such as Ibn 'Umar, Sa'd ibn Abī Waqqāṣ and Muḥammad ibn Maslama, pledged allegiance to Mu'āwiyā. Mu'āwiyā awarded al-Ḥasan three hundred thousand dirhams, one thousand garments, three hundred slaves and one hundred camels, and al-Ḥasan went to Madina. Mu'āwiyā put al-Mughīra ibn Shu'ba in charge of Madina and 'Abdallāh ibn 'Āmir in charge of Basra, and then returned to Damascus.

'Amr ibn al-Āṣ said to Mu'āwiyā, "I behold squadrons who will not turn back until the other force retreats." That is, the one opposing them; he grouped them together in this way [by saying *ukhrāhā*, literally 'its other force'] because they were both participants in the war. That is if the verb is read as *yudabbir*; it could also be read as *yadbur*, in which case it would mean 'who will not turn back until they have taken the position of the other force.' The narration of 'Abdallāh ibn Muḥammad in the Book of Treaties has 'I behold squadrons who will not turn back until they have slain their adversaries.' This is clear, and Qāḍī 'Iyāḍ said that it is the correct version, implying that the reading with the other force is incorrect, which is not the case as we have just explained. Al-Karmānī said, 'It could also be that the "other" is one of the squadrons, and that it means, "they will not flee so that the last of them becomes the first."'

Mu'āwiyā said, "Who will protect the Muslims' children?" That is, who will take care of them if their fathers are slain? The version in the Book of Treaties

adds: 'Mu'āwiya said to him; and by Allah, he was the best of the two men,' meaning Mu'āwiya: "O 'Amr, if all of them fight one another, then who will look after their affairs? Who will look after their women? Who will look after the wretched ones they leave behind?" He was referring to the fact that the army was composed of most of the men in the two territories, and if they were killed their affairs would come to ruin and their wives and children would fall into penury. By 'the wretched ones they leave behind', he meant the children and the weak, who would surely become wretched if they were left alone because they could not support themselves. Al-Ḥumaydī's narration of this story on the authority of Sufyān has: 'Who will look after their affairs? Who will look after their indemnities? Who will look after their women?'

Now regarding the words he said, "I will", it seems that it was 'Amr ibn al-Āṣ who answered the question, but I have not seen any other versions of the *ḥadīth* suggesting this. If it has been correctly preserved, it may be that the words *qāl anā* should actually be *qāl annā*, meaning, 'He said, "How could anyone?"' and that 'Amr was saying that no one could do it. 'Abd al-Razzāq narrated in his *Muṣannaf* on the authority of Māmar that al-Zuhrī said, 'The Messenger of Allah ﷺ sent 'Amr ibn al-Āṣ on the expedition to Dhāt al-Salāsīl...', followed by many reports of various incidents, and then: '...Qays ibn Sa'd ibn 'Ubāda was in charge of al-Ḥasan ibn 'Alī's men, and Mu'āwiya sent him a black document with his seal on it and said, "Write whatever you like, and it will be yours." 'Amr ibn al-Āṣ said to him, "Nay, we should fight him!" So Mu'āwiya, who was the better of the two men, said to him, "Stay put, Abū 'Abdallāh. You will not be able to slay them until they have slain enough Syrians to match their numbers, and what good will be left in life after that? By Allah, I will not fight unless there is no other option."

'Abdallāh ibn 'Āmir and 'Abd al-Raḥmān ibn Samura said, "We shall go to him and offer a truce." This implies that they were the first to bring up the truce, while we saw in the Book of Treaties that it was Mu'āwiya who sent them. This could be reconciled by positing that they presented their proposal to him, and he agreed. The wording there is: 'So he sent to him two men of Quraysh, of the Banū 'Abd Shams', i.e. Ibn 'Abd Manāf ibn Quṣayy: "Abd al-Raḥmān ibn Samura and 'Abdallāh ibn 'Āmir ibn Kurayz.' Al-Ḥumaydī's narration in his *Musnad* adds that, according to Sufyān, 'Abd al-Raḥmān ibn Samura was a Companion; he narrated the *ḥadīth* 'Do not ask for leadership', and more will be related about him in the Book of Legal Rulings. Al-Ḥumaydī's narration also names the other man as "Abdallāh ibn 'Āmir ibn Kurayz ibn Ḥabīb ibn 'Abd Shams'; he was mentioned in the Book of the Pilgrimage and elsewhere, and he was the one whom Mu'āwiya put in charge of Basra after the truce. The

Banū Ḥabīb ibn 'Abd Shams were the cousins of the Banū Umayya ibn 'Abd Shams, and Mu'āwiya was the son of Abū Sufyān Ṣakhr ibn Ḥarb ibn Umayya. The narration continues: 'Mu'āwiya said, "Go to this man and present an offer to him," i.e. for whatever sum of money he wants, "and appeal to him", i.e. to spare the Muslims' blood by agreeing to a truce, "and entreat him", i.e. to renounce the caliphate and give it to Mu'āwiya, for whatever compensation he likes. The narration continues: 'So al-Ḥasan ibn 'Alī said to them, "We are the Banū 'Abd al-Muṭṭalib, and we are accustomed to having wealth, and this community has shed much blood." They said, "He offers you such-and-such, and requests from you such-and-such." He said, "Who will guarantee me this?" They said, "We will." So he made requests to them, and they agreed to honour each and every request he made, and he agreed to the truce.'

Ibn Baṭṭāl said, 'This suggests that Mu'āwiya was the one who wanted the truce, and that he offered al-Ḥasan money and implored him to agree to make peace and reminded him of what his grandfather ﷺ had said about how he would be a master through whom Allah would make peace.'

By 'We are the Banū 'Abd al-Muṭṭalib, and we are accustomed to having wealth', al-Ḥasan meant, 'We have made it our habit to be generous to our followers, family and freedmen, and we were able to do this because of the caliphate so that it became our custom.' By 'this community has shed much blood', he meant that the armies of Syria and Iraq had fought and killed each other so much that they would only stop if they could agree to mutual forgiveness, and be pacified with money. Al-Ḥasan's aim in all of this was to calm the civil discord and disperse wealth to those who would not be content with anything else. The two envoys agreed to all of his terms and promised him sums of money, clothing and provisions every year according to what he needed for all those he mentioned. By 'Who will guarantee me this?' he meant, 'Who can guarantee that Mu'āwiya will honour this request?' So they replied, 'We will', because Mu'āwiya had given them the right to agree to whatever terms were necessary. It could also be that his words 'we are accustomed to having wealth' meant, 'During the life of 'Alī and afterwards, we always dispersed wealth the way we saw fit', altering him to this so that he would not attempt to criticise him later for how he dispersed it.

The narration of Ismā'īl ibn Rāshid given by al-Ṭabarī has: 'So Mu'āwiya sent 'Abdallāh ibn 'Āmir and 'Abdallāh ibn Samura ibn Ḥabīb to him.' This is what 'Abdallāh said, and also what is in al-Ṭabarānī's narration. The version in the *Ṣaḥīḥ* is more authentic. It could be that 'Abdallāh was with his brother 'Abd al-Raḥmān. The narration continues: 'They went to al-Ḥasan at Madā'in and gave him all that he wanted, agreeing a truce with him on condition that he be allowed to take from the treasury in Kufa five million for things that he

specified.' The version via 'Awāna ibn al-Ḥakam says something similar, adding: 'Al-Ḥasan made a truce with Mu'āwiya on condition that he be given what was in the treasury in Kufa and the *kharāj* tax of Dār Abjarad.'

Muḥammad ibn Qudāma related in *Kitāb al-Khawārij* with a strong chain of transmission to Abū Baṣra that he heard al-Ḥasan ibn 'Alī say in the speech he gave in Mu'āwiya's presence: 'I have agreed terms with Mu'āwiya that I be given the caliphate after him.' Ya'qūb ibn Sufyān narrated with an authentic chain that al-Zuhri said, 'Al-Ḥasan ibn 'Alī wrote to Mu'āwiya and made terms for himself. The document reached Mu'āwiya, who had sent a message to al-Ḥasan to ask for a truce and given the messenger a blank document with his seal at the bottom and another note inviting him to stipulate whatever terms he wished, and they would be honoured. Al-Ḥasan stipulated much more than what he had requested initially. When they met and al-Ḥasan pledged allegiance to Mu'āwiya, he asked him to give him what he had stipulated on the document Mu'āwiya had sealed, but Mu'āwiya agreed only to what al-Ḥasan had requested initially, arguing that he agreed to his request as soon as he saw it. They argued about it, and in the end he did not honour either of the terms for al-Ḥasan.' Ibn Abī Khaythama narrated that 'Abdallāh ibn Shawdhab said, 'when 'Alī was killed, al-Ḥasan ibn 'Alī set off with the people of Iraq, and Mu'āwiya set off with the people of Syria, and they met. Al-Ḥasan did not want to fight, and pledged allegiance to Mu'āwiya on condition that he be appointed to succeed him. After that, the companions of al-Ḥasan used to say to him, "O shame of the faithful!" He would reply, "Shame is better than Hell."

'Al-Ḥasan then said': that is, al-Ḥasan al-Baṣrī; this is connected with the same chain as the *ḥadīth*. In Abū al-Walīd al-Bājī's *Rijāl al-Bukhārī*, the *ḥadīth* is given in the section on al-Ḥasan ibn 'Alī ibn Abī Ṭālib as follows: 'Al-Bukhārī narrated the words of al-Ḥasan, "I heard Abū Bakra..." Al-Dāraquṭnī and others interpreted this to mean that it was al-Ḥasan ibn 'Alī, because according to them al-Ḥasan al-Baṣrī did not narrate from Abū Bakra. Ibn al-Madīnī and al-Bukhārī took it to be al-Ḥasan al-Baṣrī. Al-Bājī himself said, 'I believe that the one who said "I heard this from Abū Bakra" was al-Ḥasan ibn 'Alī.' This was a strange thing for him to say, because al-Bukhārī cited this *ḥadīth* in the Book of the Signs of Prophethood separate from the story, via al-Ḥusayn ibn 'Alī al-Ju'fi – Abū Mūsā, i.e. Isrā'īl ibn Mūsā – al-Ḥasan – Abū Bakra. Furthermore, al-Bayhaqī narrated it in *al-Dalā'il* via Mubārak ibn Faḍāla and 'Alī ibn Zayd, both of them on the authority of al-Ḥasan on the authority of Abū Bakra, adding at the end: 'Al-Ḥasan said, "After he went back, not a single drop of blood was shed on his account." The al-Ḥasan who spoke these words must have been al-Baṣrī, because he was speaking about al-Ḥasan ibn 'Alī, and al-Ḥasan ibn 'Alī did not

narrate this himself. Moreover, none of these three – Isrā'īl ibn Mūsā, Mubārak ibn Faḍāla and 'Alī ibn Zayd – ever met al-Ḥasan ibn 'Alī, yet Isrā'īl's narration explicitly states, 'I heard al-Ḥasan' in the version narrated by al-Ismā'īlī on the authority of al-Ḥasan ibn Sufyān – al-Ṣalt ibn Mas'ūd – Sufyān ibn 'Uyayna – Abū Mūsā, i.e. Isrā'īl, who said, 'I heard al-Ḥasan say, "I heard Abū Bakra..."' All of these men were authentic narrators, and al-Ṣalt was a sheikh of Muslim. Ibn al-Tīn indicated al-Bājī's error when he said, 'Al-Dāwūdī said, "Given al-Ḥasan's closeness to the Prophet ﷺ and despite how he was only seven when the Prophet ﷺ died, there can be no doubt that he did hear narration from him, and he was also a Companion." However, what al-Bukhārī was actually aiming to show was that al-Ḥasan ibn Abī al-Ḥasan al-Baṣrī narrated from Abū Bakra.' I would add that perhaps al-Dāwūdī meant these words as a rebuttal of those who thought that al-Ḥasan ibn 'Alī is the one meant here, as it is clear to see how his words could rebut them. The reason al-Madīnī said this is that al-Ḥasan [al-Baṣrī] would often relate *mursal* narrations from people he had not met using the expression 'on the authority of', and he feared that his narration from Abū Bakra was one such case, so when he found this narration explicitly stating that he took narration directly from Abū Bakra, he became certain that he did indeed hear it directly from him.

I have not actually seen any passage in al-Dāraquṭnī's books where he stated that the al-Ḥasan here is al-Ḥasan ibn 'Alī, as al-Bājī claimed, but I did observe that he said in *al-Tatabbu' fi al-Ṣaḥīḥayn*, 'Al-Bukhārī narrated *ḥadīths* on the authority of al-Ḥasan on the authority of Abū Bakra, yet al-Ḥasan only narrated on the authority of al-Aḥnaf on the authority of Abū Bakra.'" This implies he believed that al-Ḥasan did not take narration directly from Abū Bakra. However, I have not seen this stated directly by any of those who wrote about the *mursal* narrations of al-Ḥasan such as Ibn al-Madīnī, Abū Ḥātim, Aḥmad, al-Bazzār and others, although Ibn al-Madīnī's words do suggest that they believed such narrations to be *mursal* until they came across this explicit statement of direct transmission.

'Once while the Prophet ﷺ was addressing us, al-Ḥasan came along': the narration of 'Alī ibn Zayd on the authority of al-Ḥasan in al-Bayhaqī's *Dalā'il* has: 'One day while the Prophet ﷺ was addressing his Companions, al-Ḥasan ibn 'Alī came along and climbed up the pulpit to him.' The aforementioned narration of 'Abdallāh ibn Muḥammad has: 'I saw the Messenger of Allah ﷺ on the pulpit, al-Ḥasan ibn 'Alī by his side. He was looking from him to the people and back.' Something similar is given in the narration of Ibn Abī 'Umar on the authority of Sufyān, but he said, 'He was turning from him to the people and back.'

'This son of mine is a master': in the narration of 'Abdallāh ibn Muḥammad, the sentence is prefixed with the introductory particle *inna*. The narration of Mubārak ibn Faḍāla has: 'I saw the Messenger of Allah ﷺ hug al-Ḥasan ibn 'Alī and say, "This son of mine is a master"', again prefixing it with *inna*. The narration of 'Alī ibn Zayd has, 'He hugged him and said, "Lo! This son of mine is a master" [prefixed with the emphatic particle *a-lā*].

'And it may be that through him Allah will reconcile two groups of Muslims': 'Abdallāh ibn Muḥammad's narration has 'two great groups of Muslims.' This is also what it is in the narrations of Mubārak ibn Faḍāla and 'Alī ibn Zayd, both on the authority of al-Ḥasan, as given by al-Bayhaqī. He also narrated it via Ash'ath ibn 'Abd al-Malik on the authority of al-Ḥasan like the first version, but with: 'and I hope that through him Allah will reconcile...'. In the narration of Jābir, the prediction is stated decisively; its wording as given by al-Ṭabarānī and al-Bayhaqī is: 'This son of mine is a master, and through him Allah will reconcile two groups of Muslims.' Al-Bazzār said, 'This *ḥadīth* was related from Abū Bakra and from Jābir. The *ḥadīth* of Abū Bakra is more well-known and has a sound chain, while the *ḥadīth* of Jābir is aberrant.' Al-Dāraquṭnī said, 'The *ḥadīth* is narrated in different ways from al-Ḥasan: some transmit from him on the authority of Umm Salama, and others transmit it on the authority of Ibn 'Uyayna - Ayyūb - al-Ḥasan; both of them are incorrect.' Dāwūd ibn Abī Hind and 'Awf al-Arābī narrated it on the authority of al-Ḥasan with *mursal* chains.

The benefits of this story include:

[1] It is one of the signs of prophethood, and shows a great virtue of al-Ḥasan ibn 'Alī in how he renounced power, not for any flaw or weakness on his part, but because he preferred to do what was right by Allah and spare the blood of the Muslims. He was more concerned with what was good for the religion and the Muslim community.

[2] The story provides a rebuttal to the *Khawārij* who declared 'Alī, Mu'āwiya and their supporters to be outside Islam, because it shows that the Prophet ﷺ attested that both sides were Muslims. This is why Sufyān ibn 'Uyayna used to say, after relating this *ḥadīth*, 'His words "two groups of Muslims" please us very much.' This was narrated by Yāqūb ibn Sufyān in his *Tārīkh* on the authority of al-Ḥumaydī and Sa'īd ibn Manṣūr, who heard it from Sufyān.

[3] It shows the virtue of reconciling people, especially when this spares Muslim blood from being shed.

[4] It shows the compassion of Mu'āwiya with his subjects and his concern for the Muslims, as well as his sound insight and foresight as a ruler.

[5] It shows that the caliphate can be held by someone even if his superior still lives, because al-Ḥasan and Mu'āwiya both held the caliphate even though Sa'īd

ibn Abī Waqqāṣ and Sa'īd ibn Zayd, both veterans of Badr, were still alive. Ibn al-Ṭīn said this.

[6] It shows it is permitted for a caliph to renounce the caliphate if he deems it for the good of the Muslims to do so, and by extension that it is permitted to resign from any religious or secular post in return for payment, and that it is permitted to accept and offer money for this as long as the proper conditions are met, namely that the replacement is more qualified than the one he replaces, and that the money offered belongs to the one who offers it. If it is a public posting and the money is taken from the public treasury, then another condition is that the deal must be in the public interest. Ibn Baṭṭāl alluded to this, saying, 'Both the replacement and the one being replaced must have a good claim to the position, and responsibilities that he must keep.'

[7] It shows that the word 'master' [*sayyid*] does not mean 'superior', but rather means 'a leader of people.' The plural is *sāda*, and the word is derived from *su'dad* [mastery, honour], or according to some from *sawād* [group], because a master is a leader of a large group of people. Al-Muhallab said, 'The *ḥadīth* shows that someone only deserves to be a master if he benefits the people, because the Prophet ﷺ linked it to reconciliation.'

[8] It shows that a man can refer to his daughter's son as his own son. There is consensus that a man's wife is the unmarriageable kin of his daughter's son, and that a man is the unmarriageable kin of his daughter's son's wife, although their inheritance shares are different.

[9] The story has been cited as evidence that those who refused to fight on either side in the conflict between 'Alī and Mu'āwiya were correct, although 'Alī had a better claim to the caliphate and was closer to the truth. This was the position of Sa'īd ibn Abī Waqqāṣ, Ibn 'Umar, Muḥammad ibn Maslama and the others who refrained from participating in the war. The majority of the Sunnis has taken the position that those who fought alongside 'Alī were correct because they were obeying Allah's words **«If two parties of the believers fight, put things right between them; then, if one of them wrongs the other, fight the errant one till it reverts to Allah's commandment. If it reverts, set things right between them equitably, and be just. Allah loves the just»** [49:9], which is a commandment to fight the errant faction, and it is established that the ones who fought 'Alī were in the wrong. Although they agree that this was the correct position to take, they do not condemn those on the other side, but rather consider them to have exercised *ijtihād* and come to the wrong conclusion. A few of the Sunnis, and many of the Mu'tazila, took the view that both sides were correct, and a few others took the view that one side was correct without specifying which it was.

Moving on to the second *ḥadīth*, 'Sufyān' is Ibn 'Uyayna, 'Amr' is Ibn Dīnār and 'Muḥammad ibn 'Alī' is Abū Ja'far al-Bāqir, Muḥammad ibn 'Alī ibn al-Ḥasan ibn 'Alī. The narration of Muḥammad ibn 'Abbād given by al-Ismā'īlī on the authority of Sufyān has, 'on the authority of 'Amr, on the authority of Abū Ja'far.'

'Ḥarmala the freedman of Usāma said': the narration of Muḥammad ibn 'Abbād has 'Ḥarmala the freedman of Usāma told him.' Ḥarmala was the freedman of Usāma ibn Zayd, and spent so much time with Zayd that he became known as 'the freedman of Zayd ibn Thābit.' Some say that actually they were two different people.

This chain of transmission contains three successive Followers: 'Amr, Abū Ja'far and Ḥarmala.

'And 'Amr', i.e. ibn Dīnār 'noted that he had seen Ḥarmala': 'Amr was indicating that he would have taken narration directly from Ḥarmala, but he did not hear this particular *ḥadīth* from him.

'Usāma sent me', i.e. from Madina, 'to 'Alī', i.e. in Kufa. The content of the message is not mentioned here, but the words 'He did not give me anything' indicate that he had sent him to 'Alī to ask for money or goods.

'He will ask you immediately, "What has kept your master back?": Usāma had already prepared an apology for having not gone out to 'Alī, because he knew that 'Alī was not happy about this, especially from someone like Usāma who was a member of the Prophetic Household. Therefore, he explained that he had not refrained from going out because of any miserliness or animosity on his part towards 'Alī, and that if 'Alī were in the worst of peril he would love to be with him and come to his aid even at the risk of his own life, but nevertheless he had refrained from joining him because he did not want to fight other Muslims. This is what he meant by 'but this is not something I can condone'.

'Even if you were in a lion's jaws': the word *shidq* or *shdaq* means the side of the mouth on the inside; every mouth has two *shidq*, beginning at the edge of the mouth and extending to the throat. A man with a wide *shidq* is called *ashdaq*. The verb *yatashaddaq* means 'to open one's mouth and speak at length.' This is a euphemism, meaning, 'even if you were in the jaws of death', because when a person is being hunted by a lion and ends up between its jaws, he is mere moments from death. Yet he was saying that even if 'Alī were in such a situation, he would like to be with him to aid him, even at the risk of his own life. It is a nice subtlety that Usāma used the metaphor of a lion [given that the name Usāma means 'lion']. Al-Zarkashī states in his *Tanqīḥ* that Qādī 'Iyād gave the word as *shidhq* and said, 'Al-Jawharī's words indicate that it is *shidq*, and one imam I met told me that this was Qādī 'Iyād's mistake.' This is not the case,

because *al-Mashāriq* mentions a long *ḥadīth* of Samura containing the word *shidq* but giving it as *shidhq*, and Ibn Qarqūl followed him in this. But it is indeed a mistake, because all the lexicons give it as *shidq*. Allah knows best.

Ibn Baṭṭāl said in sum: 'Usāma sent the messenger to 'Alī to apologise for not joining him in his war and to tell him that nevertheless he remained one of the people he loved the most and that he would be happy to join him in the best or the worst of circumstances, but never if it involved fighting other Muslims. The circumstance behind this is that when he killed the man' – as detailed in the chapter 'And He Who Gives It Life...' in the Book of Indemnities – 'and the Prophet ﷺ chastised him for it, he swore to himself that he would never fight another Muslim. This is why he did not join 'Alī for the Battles of the Camel and Siffin.' Ibn al-Tīn said, 'The reason 'Alī refrained from giving anything to Usāma's messenger was that he may have asked for something from Allah's property, and he did not see fit to give him anything because he had not joined the war.' Al-Ḥasan, al-Ḥusayn and 'Abdallāh ibn Ja'far did give him something because they believed him to be one of them because of how the Prophet ﷺ used to sit him on one knee and al-Ḥasan on the other and say, 'O Allah, I love them.' as we saw in the Book of Virtues.⁶³⁰

'He did not give me anything': the story is abridged here, as indicated by the particle *fa* preceding the sentence: what it means is, 'So I went to 'Alī and passed this on to him, and he did not give me anything.' The narration of Ibn Abī 'Umar on the authority of Sufyān given by al-Ismā'īlī has: 'So I took this message to him and told it to him, and he did not give me anything.'

'So I went to al-Ḥasan, al-Ḥusayn and Ibn Ja'far, and they loaded up my camel for me': that is, they loaded it with as much as it could carry. This narration does not mention what exactly they gave him. The word *rāḥila* means any camel that can be ridden, whether it is male or female, while the verb *awqara* [to load up] is usually used for loads placed on a mule or donkey, while the more usual verb for loading a camel is *awsaqa*. 'Ibn Ja'far' is 'Abdallāh ibn Ja'far ibn Abī Ṭālib, as he is named in the aforementioned narrations of Muḥammad ibn 'Abbād and Ibn Abī 'Umar. It seems that when they learned that 'Alī had not given him anything, they compensated him for this out of their own pockets by giving him clothing and other things that his camel could carry.

630 See the next section entitled 'The Relationship between 'Alī and Abū Bakr'.

THE RELATIONSHIP BETWEEN 'ALĪ AND ABŪ BAKR⁶³¹

Abū 'Āsim – 'Umar ibn Sa'īd ibn Abī al-Ḥusayn – Ibn Abī Mulayka – 'Uqba ibn al-Ḥārith said:

Abū Bakr ﷺ prayed the afternoon prayer, and then went out for a walk, and saw al-Ḥasan playing with the other children. He picked him up and set him atop his shoulders and said, 'By my father, he resembles the Prophet, not 'Alī!' 'Alī looked on, laughing.

Aḥmad ibn Yūnus – Zuhayr – Ismā'īl narrates:

Abū Juḥayfa ﷺ said, 'I saw the Prophet ﷺ, and al-Ḥasan resembled him.'

'Amr ibn 'Alī – Ibn Fuḍayl – Ismā'īl ibn Abī Khālid said:

I heard Abū Juḥayfa ﷺ say, 'I saw the Prophet ﷺ, and al-Ḥasan ibn 'Alī ﷺ resembled him.' I said to Abū Juḥayfa, 'Describe him to me.' He said, 'He was white, and his hair was black mixed with white. The Prophet ﷺ ordered thirteen she-camels for us, and passed away before we had taken them.'

The author cites twenty-four *ḥadīths* in this chapter,⁶³² the first being the *ḥadīth* of Abū Bakr, describing how al-Ḥasan ibn 'Alī resembled his grandfather ﷺ.

Ibn Abī Mulayka: the expression of transmission used here is 'on the authority of Ibn Abī Mulayka', while al-Ismā'īl's narration has 'Ibn Abī Mulayka informed me', and another narration has 'Ibn Abī Mulayka told me.'

'Uqba ibn al-Ḥārith: the expression used here is 'on the authority of 'Uqba', while al-Ismā'īl's narration has "Uqba informed me.'

'Abū Bakr ﷺ prayed the afternoon prayer, and then went out for a wal'k: al-Ismā'īl adds in one narration: 'one night after the Prophet ﷺ passed away, and 'Alī was walking beside him.'

'By my father': that is, 'I would ransom my father for him.' The narration of al-Ismā'īl has, 'He made a little poem, saying, "Ah, by my father, he resembles the Prophet ﷺ!" [Wā bi-abī, shabihun bil-nabī]. It is questionable that this amounts to poetry, since it does not follow a metre; it seems by 'poem', he was referring to how it rhymed. One narrator transmitted the original *ḥadīth* incorrectly; it may

631 Taken from *Ṣaḥīḥ al-Bukhārī's* 'The Book of Virtues – The Description of the Prophet'.

632 Only those that are relevant to the *Ahl al-Bayt* are mentioned here.

originally have been *Wā bi-abī, wā bi-abī*, as suggested by the narration of al-Ismā'īl, which would indeed have amounted to a line of poetry in proper metre; but in that case the words *shabihun bil-nabī* would need something else before them to complete the metre, such as *shakhṣun shabihun bil-nabī* [a person who resembles the Prophet ﷺ] or *anta shabihun bil-nabī* [you resemble the Prophet ﷺ], or the like. The third thing he said is also in proper metre.

'Alī looked on, laughing': al-Ismā'īl's narration has 'smiling.' That is, he was pleased by what Abū Bakr said, and believed it to be true. Abū Juḥayfa agreed with Abū Bakr that al-Ḥasan resembled the Prophet ﷺ, as will be seen in the next *ḥadīth*. However, as will be seen in the *ḥadīth* of Anas elsewhere in the Book of Virtues, al-Ḥusayn ibn 'Alī resembled the Prophet ﷺ more than anyone else, and we will explain how to reconcile the *ḥadīths* there, Allah willing, and also mention some others who shared this attribute with them.

The *ḥadīth* shows the virtue of Abū Bakr and how he loved the Prophet's ﷺ family. Later in the Book of Virtues we will see how he said, 'I look after the Prophet's ﷺ family better than my own.' The *ḥadīth* also shows it is permitted to leave a child to play if he has reached the age of reason, because al-Ḥasan was seven years old at the time, and had heard *ḥadīths* from the Prophet ﷺ and memorised them. His play would have been the kind of play in which children of that age engaged in those days, and would have been composed of activities that were at least permitted or indeed positively beneficial in terms of health and exercise. Allah knows best.

The second *ḥadīth* is that of Abū Juḥayfa, which the author cites via two paths. The 'Ismā'īl' in both paths is Ismā'īl ibn Abī Khālid, and Ibn Fuḍayl's first name was Muḥammad.

'He was white, and his hair was black mixed with white': the verb is *shamiṭ*, which means 'for black hair to mix with some white hair.' The narration following this one explains that the area of these hairs was the upper chin, and this is supported by the *ḥadīth* of 'Abdallāh ibn Busr that follows it. The upper chin [*anfaqa*] means the part between the chin and the lower lip, whether it has hair on it or not. The word is also used to refer to the hair there. The narration of Zuhayr cited by Muslim on the authority of Abū Ishāq states that Abū Juḥayfa said, 'I saw the Messenger of Allah ﷺ, and this part of him was white', and he pointed to his upper chin. Someone said, 'What did you do in those days?' He replied, 'I carved and feathered arrows.'

'The Prophet ﷺ ordered thirteen she-camels for us': that is, for his people, the Banū Suwā' ibn 'Āmir ibn Ṣaṣā'a. He gave this to them as a gift for their delegation. The word for she-camels is *qalūṣ*, which means 'female camels' or, according to some, 'young camels' or 'long-legged camels.'

'And passed away before we had taken them': this indicates that this was close to the Prophet's ﷺ passing. Abū Juḥayfa and those of his people who accompanied him were present at the Farewell Pilgrimage, as we can see from the next narration. So it seems that Abū Bakr was the one who delivered on the promise that had been made to them, as he did with others in similar positions. I subsequently found a narration confirming this: al-Ismā'īlī narrated via Muḥammad ibn Fuḍayl, with the same chain as here: 'We went to receive them and heard the news of his death, and they did not give us anything. Then when Abū Bakr stood, he said, "If anyone was promised anything by the Messenger of Allah ﷺ, let him come forward. I went to him and told him, and he ordered that they be given to us." This issue was discussed in the Book of Gifts.

The Virtues

of al-Ḥasan ﷺ and al-Ḥusayn ﷺ

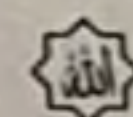
From Imam al-Nawawī's *Sharḥ Ṣaḥīḥ Muslim*

ABŪ HURAYRA narrates:

The Prophet ﷺ said of al-Ḥasan: 'O Allah, I love him, so love him, and love all who love him!'⁶³³

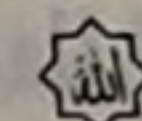
Commentary

'I love him, so love him, and love all who love him!' This encourages us to love him, and clearly shows his virtue, may Allah be pleased with him.



Nāfi' ibn Jubayr ibn Muṭ'īm:

Abū Hurayra said, 'I went out with the Messenger of Allah ﷺ for a part of the day. He did not speak to me, nor I to him, until he reached the market of Qaynuqā', whereupon he headed for the house of Fāṭima and said, "Is the little one there? Is the little one there?" meaning al-Ḥasan. We thought that his mother was keeping him inside in order to bathe him and dress him with a fragrant garland. After a little while, he came running out and they hugged each other. The Messenger of Allah ﷺ then said, "O Allah, I love him, so love him, and love those who love him!"⁶³⁴



Commentary

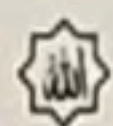
A 'fragrant garland' [*sikhāb*] is a necklace of cloves, musk, aloes and other fragrant things strung on it like a rosary and used to garland the necks of

⁶³³ Ṣaḥīḥ Muslim, ḥadīth number 4445.

⁶³⁴ Ṣaḥīḥ Muslim, ḥadīth number 4446.

young boys and girls. It is also said to be a string of beads, called *sikhāb* because of the jangling sound it makes when moved, after *sakhab* or *ṣakhab*, meaning 'clamour.' This *ḥadīth* is proof that it is permitted to dress children in garlands, necklaces and other adornments, and that it is recommended to keep them clean, especially when they are to meet with eminent people. It is also proof that cleanliness is generally recommended.

'...he came running out and they hugged each other.' This is proof that it is recommended to be kind to children and play with them lovingly and kindly, and that it is recommended to be humble, whether with children or others. The scholars differ over whether a man should hug a man who has just returned from a journey. Mālik disliked it and said that it was an innovation; Sufyān and others recommended it, and this is the sounder opinion according to the majority of scholars and authorities. Mālik and Sufyān debated the matter, and Sufyān adduced as proof for his position the fact that the Prophet ﷺ embraced Ja'far when he returned from a journey. Mālik said that this was a special exception for Ja'far alone, and Sufyān replied, 'We cannot make it an exception without any evidence to support it', to which Mālik was silent. Qādī 'Iyād said, 'Mālik's silence indicates that he accepted Sufyān's position and agreed with him; and indeed it is the correct position unless a proof that it was a special exception can be found.'



'Adī (ibn Thābit):

Al-Barā' ibn 'Azib said, 'I saw al-Ḥasan on the shoulder of the Prophet ﷺ, who was saying, "O Allah, I love him, so love him!"⁶³⁵'



'Adī (ibn Thābit):

Al-Barā' ibn 'Azib said, 'I saw the Messenger of Allah ﷺ carrying al-Ḥasan ibn 'Alī on his shoulder, saying: "O Allah, I love him, so love him!"⁶³⁶'

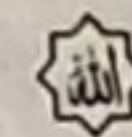
Commentary

This *ḥadīth* is proof that it is recommended to be kind and merciful to children and play with them. It is also proof that the moisture on one's face, and the like, is deemed pure until it has been ascertained that it is filthy [*najis*].

635 *Ṣaḥīḥ Muslim*, *ḥadīth* number 4447.

636 *Ṣaḥīḥ Muslim*, *ḥadīth* number 4448.

It has not been transmitted from the first three generations [*Salaf*] that they guarded against such things or that they by and large rid themselves of it.

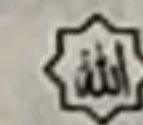


'Ikrima (ibn 'Ammār) – Iyās:

Iyās' father said, 'I led the Prophet of Allah ﷺ, al-Ḥasan and al-Ḥusayn on a white mule of his, until I led them into the Prophet's ﷺ chamber. One of them was seated in front of him, the other behind.'⁶³⁷

Commentary

This *ḥadīth* is proof that it is permitted for three people to ride one mount if it is able to carry them. This is the opinion of our [Shafi'i] school and of all the scholars. Al-Qādī⁶³⁸ relates that some of them prohibited it at all times, but that opinion is simply wrong.



THE ṢAḤĀBA CRYING ON SEEING IMAM AL-ḤASAN ﷺ

Abū Hurayra said:

Every time I saw al-Ḥasan my eyes would fill with tears. This is because one day the Prophet ﷺ went out and found me in the mosque, and took me by the hand. I went out with him, and he did not speak to me until we came to the market of the Banū Qaynuqā'. He looked around it and then left, and I went with him, until we came to the mosque. He sat and wrapped his cloak around himself, and then said, 'Where is the little one? Call the little one to me.' Al-Ḥasan came running along and leapt into his lap and then put his hand into his beard, and the Prophet ﷺ began to open his mouth and put it around his. Then he said, 'O Allah, I love him, so love him, and love those who love him!'⁶³⁹

637 *Ṣaḥīḥ Muslim*, *ḥadīth* number 4449.

638 Al-Nawawī's references to 'al-Qādī' always mean Qādī 'Iyād. [tn]

639 From Imam al-Bukhārī's *Adab al-Mufrad ḥadīth* number 1183.

PART SIX

The Virtues of the Awaited Imam al-Mahdī

BRIEF INTRODUCTION TO PART SIX THE VIRTUES OF THE AWAITED IMAM AL-MAHDĪ

THE END of times are vividly described in *ḥadīth* literature – the apocalyptic events depicted give a glimpse of a world in turmoil overwhelmed with disasters both man-made and natural. Blood shedding will be common, vices will run amok with gambling, drinking and sexual deviancy the norm. Society will breakdown, with the natural equilibrium between men and women, rich and poor, young and old askew leading to a *fiṭra*-destroying imbalance further feeding deviancy and unparalleled greed. One of the manifest signs being the construction of tall buildings – this being mentioned in the famous *ḥadīth* of Jibril. That at the present moment in time, two of the three tallest buildings in the world are in Muslim lands⁶⁴⁰ with one just a stone's throw from the Ka'ba, built by people who want to purify the religion from 'innovations' and in their apparent desire to be like the Companions have built a monstrosity not too unlike Big Ben in London!

Fourteen centuries ago, the Messenger of Allah ﷺ clearly knew and predicted that the Muslim Umma would find itself in disarray and disunited by sectarian strife: vast in number, but ineffective. His foretelling in great detail the tremendous events that would occur in the later times is a clear testimony to the magnificent scope of his Prophetic knowledge.⁶⁴¹

640 The Burj al-Khalifa in Dubai, and the Zamzam Tower in Makka.

641 Al-Bukhārī and Muslim narrated from Ḥudhayfa رضى الله عنه who said: "The Prophet ﷺ stood among us [speaking] for a long time and did not leave out one thing from that time until the rising of the Final Hour except he told us about it. Whoever remembers it remembers it and whoever forgot it forgot it. All those who are present know this. Some of it I might have forgotten, then I see it [happen] and remember it just as someone would remember a man who had been away and then appears before him and he instantly recognizes him." See 'Eighty

The Prophet ﷺ predicted that the panacea for these troubled times would be a man who would arise from the *Ahl al-Bayt* and 'fill the world with justice just as it had been filled with injustice,' called the Mahdī, who will be a righteous Muslim caliph – a just and wise ruler. Thus the role of the *Ahl al-Bayt* will be to act as unifiers of the Umma and bringers of peace and justice that paves the way for Jesus عيسى and the killing of the Dajjāl (the Antichrist).

Although the Shi'a have faith in the Mahdī, they believe that he has already been born many centuries ago and is in occultation in a cave, waiting to emerge. This notion is not only strenuously denied by the Sunnis, but it has been successfully challenged and refuted.

Hadiths on the Prophet's Knowledge of the Unseen' by Sheikh Gibril Haddad.

Hadīth about the Mahdī from *Ṣaḥīḥ al-Bukhārī*⁶⁴²
with commentary by Ibn Hajar al-‘Asqalānī

IBN BUKAYR – al-Layth – Yūnus – Ibn Shihāb – Nāfi‘ the freedman of Abū Qatāda al-Anṣārī – Abū Hurayra⁶⁴³:

The Messenger of Allah ﷺ said, ‘How shall you be when the son of Mary descends among you, your imam being one of your own?’

‘Uqayl and al-Awzā‘ī corroborated him.

Commentary

‘Nāfi‘ the freedman of Abū Qatāda al-Anṣārī’: he is Muḥammad ibn ‘Ayyāsh al-Aqra’. Ibn Ḥibbān said, ‘He was the freedman of a woman of the Ghifār tribe, and was known as the freedman of Abū Qatāda because he kept his company.’ This is the only *ḥadīth* of his on the authority of Abū Hurayra in the *Ṣaḥīḥ*.

‘How shall you be when the son of Mary descends among you, your imam being one of your own’: the narration of Abū Dharr omits ‘among you’.

‘Uqayl and al-Awzā‘ī corroborated him’: that is, they corroborated Yūnus on the authority of Ibn Shihāb for this *ḥadīth*. ‘Uqayl’s corroboration was narrated in full by Ibn Mandah in *Kitāb al-Īmān* via al-Layth from him with the exact same wording as that of Abū Dharr. Al-Awzā‘ī’s corroboration was also given in full by Ibn Mandah as well as Ibn Ḥibbān, al-Bayhaqī in *al-Ba‘th* and Ibn al-‘Arābī in his *Mu‘jam* via several paths to him, with the same wording as that of Yūnus. Muslim cited it via Ibn Abī Dhi‘b on the authority of Ibn Shihāb with the wording ‘and lead you as one of you’ [*wa-ammakum minkum*, instead of *wa-imāmukum minkum*, (‘your imam being one of your own’)]. Al-Walīd ibn Muslim said, ‘I said to Ibn Abī Dhi‘b, “Al-Awzā‘ī narrated it to us on the authority of al-Zuhri with ‘your imam being one of your own.’” Ibn Abī Dhi‘b said, “Do you know what it means that he will lead you as one of your own?” I said, “Tell me.” He said, “He will lead you with the Book of your Lord.” Muslim also cited it

642 Chapter 49.

643 *Ṣaḥīḥ al-Bukhārī*, Book of the Prophets and also narrated by Imam Muslim in his *Ṣaḥīḥ*.

from a narration of al-Zuhri’s nephew on the authority of his uncle with ‘How shall you be when the son of Mary descends among you and leads you?’

Aḥmad narrated a *ḥadīth* of Jābir about the story of the Antichrist and the descent of Jesus: ‘They will be with Jesus, and someone will say, “Come forward, O Spirit of Allah”, and he will say, “Let your imam come forward and lead you in prayer.”’ Ibn Mājah narrated a long *ḥadīth* of Abū Umāma about the Antichrist, including the following: ‘All of them,’ i.e. the Muslims, ‘will be in Jerusalem, and their imam, a righteous man, will have gone forward to lead them in prayer, when Jesus will descend. The imam will go back so that Jesus can go forward, but Jesus will stand behind him and say, “Go forward, for the prayer was called for you to lead it.”’

Abū al-Ḥasan al-Khas‘ī al-Abadī said in *Manāqib al-Shāfi‘ī*, ‘There are mass-transmitted reports that the Mahdī will be from this community and that Jesus will pray behind him.’

VIRTUES OF THE MAHDĪ⁶⁴⁴ ﷺ

Imam Abū Dāwūd narrated on the authority of Musaddad – ‘Umar ibn ‘Ubayd; and on the authority of Muḥammad ibn al-‘Alā’ – Abū Bakr ibn ‘Ayyāsh; and on the authority of Musaddad – Yaḥyā – Sufyān; and on the authority of Aḥmad ibn Ibrāhīm – ‘Ubaydallāh ibn Mūsā – Zā‘ida; and on the authority of Aḥmad ibn Ibrāhīm – ‘Ubaydallāh ibn Mūsā – Fiṭr, all of them with similar wordings on the authority of ‘Āsim – Zirr – ‘Abdallāh:

The Prophet ﷺ said, ‘If there were only one day remaining for the world, Allah would elongate that day⁶⁴⁵ and send therein a man descended from me, or from my Household. He will share his name with me, and his father’s name with my father’s name.’

Fiṭr’s *ḥadīth* adds, ‘He will fill the earth with balance and justice, just as it had been filled with injustice and tyranny before.’

Sufyān’s *ḥadīth* has, ‘The world will not end before the Arabs are ruled by a man from my Household who shares my name.’

Abū Dāwūd added, ‘The wordings of ‘Umar and Abū Bakr mean the same as that of Sufyān.’⁶⁴⁶

644 Extract from *al-Ṣaḥīḥ al-Musnad min Faḍā’il Ahl Bayt al-Nubuwwa* by Umm Shu‘ayb al-Wādī‘iyya.

645 The words ‘elongate that day’ are only in Zā‘ida’s version.

646 Abū ‘Abd al-Raḥmān said, ‘This is a sound *ḥadīth*. ‘Āsim is ibn Abī al-Nujūd, whose *ḥadīths* are sound, making the *ḥadīth* sound. It was also narrated by al-Tirmidhī (vol. 6, 9. 484),

Imam Aḥmad narrated⁶⁴⁷ on the authority of Yaḥyā – Sufyān – ‘Aṣim – Zirr – ‘Abdallāh⁶⁴⁸:

The Prophet ﷺ said, “The world will not end before the Arabs are ruled by a man from my Household who shares my name.”⁶⁴⁹

Abū ‘Abd al-Raḥmān said, ‘It should be noted that this is not the Maḥdī of Shiite belief, who in fact does not exist. A wise poet said, “Is it not time for the Cellar to give forth / The one you have charged it, in your ignorance, to produce? / Your intellects are ruined, for you have invented / A third myth to go with the phoenix and the ghoul!” Rather, he is the Maḥdī of Sunni belief, who will fill the earth with balance and justice just as it had been filled with injustice and tyranny before him. It is certainly neither balanced nor just to revile Abū Bakr, ‘Umar and other Companions of the Messenger of Allah ﷺ.’

Imam Aḥmad narrated on the authority of Muḥammad ibn Ja‘far – ‘Awf – Abū al-Ṣiddīq al-Nājī that Abū Sa‘īd al-Khudrī said:

The Messenger of Allah ﷺ said, “The Last Hour will not come until the earth is filled with injustice and enmity. Then a man from my Family or my Household will emerge, and fill it with balance and justice, just as it had been filled with injustice and tyranny before him.”

This is an authentic *ḥadīth*, transmitted by authentic narrators. Abū Ya‘lā also narrated it on the authority of Zuhayr – Yaḥyā ibn Sa‘īd – ‘Awf.

Imam Muslim narrated on the authority of al-Walīd ibn Shujā‘, Hārūn ibn ‘Abdallāh and Ḥajjāj ibn al-Shā‘ir – Ḥajjāj ibn Muḥammad – Ibn Jurayj – Abū al-Zubayr that Jābir ibn ‘Abdallāh said:

I heard the Messenger of Allah ﷺ say, ‘A group of my community will continue to fight for the truth and remain prominent until the Day of Resurrection. Jesus the son of Mary will descend, and their Emir will say, “Come and lead us in prayer”, but he will say, “No, you are one another’s leaders” – an honour from Allah for this community.’

who said, “This is a sound, authentic *ḥadīth*.”

⁶⁴⁷ *ḥadīth* number 4098.

⁶⁴⁸ Aḥmad also narrated it (4379) on the authority of ‘Umar ibn ‘Ubayd al-Ṭanāfīsī – ‘Aṣim ibn Abī al-Nujūd.

⁶⁴⁹ Abū ‘Abd al-Raḥmān said, “This is a sound *ḥadīth*.”

Imam Ibn Mājah narrated on the authority of Muḥammad ibn Yaḥyā and Aḥmad ibn Yūsuf – ‘Abd al-Razzāq – Sufyān al-Thawrī – Khālīd al-Ḥadhdhā’ – Abū Qilāba – Abū Asmā’ al-Raḥabī that Thawbān said:

The Messenger of Allah ﷺ said, “Three of you will fight for power, all of them sons of a caliph, but none of them will win it. Then the black flags will come from the east, and they will fight you more fiercely than any people were ever fought.’ Then he said something I cannot recall, and then said, ‘When you hear of him, go to him and pledge allegiance to him, even if you have to crawl over snow to get to him; for he is Allah’s vicegerent, the Maḥdī.’

Abū ‘Abd al-Raḥmān said, “This is an authentic *ḥadīth* according to the criteria of Muslim.”

Imam Aḥmad narrated (vol. 1, p. 84) on the authority of Faḍl ibn Dukayn – Yaṣīn al-‘Ijlī – Ibrāhīm ibn Muḥammad ibn al-Ḥanafiyya – his father that ‘Alī ﷺ said:

The Messenger of Allah ﷺ said, “The Maḥdī will be one us, the Folk of the Household. Allah will rectify him in a single night.”

This is a sound *ḥadīth*.

Al-Ḥākim narrated on the authority of Abū al-‘Abbās Muḥammad ibn Aḥmad al-Maḥbūbī, in Merv – Sa‘īd ibn Mas‘ūd – al-Naḍr ibn Shumayl – Sulaymān ibn ‘Ubayd – Abū al-Ṣiddīq al-Nājī – Abū Sa‘īd al-Khudrī ﷺ:

The Messenger of Allah ﷺ said, ‘In my community’s final days, the Maḥdī will appear. Allah will give him rain, and the earth will give forth its crops. He will create much wealth, and there will be abundant livestock, and the community will become immense. He will live for seven or eight [years].’

This *ḥadīth* has an authentic chain, although al-Bukhārī and Muslim did not narrate it.

EXTRACTS FROM *AL-MAḤDĪ AL-MUNTAẒAR*⁶⁵⁰

The many *ḥadīths* mentioning the Maḥdī:

Without doubt, anyone who reviews the collected works on the Sunna will

⁶⁵⁰ By Dr ‘Abd al-‘Alīm ‘Abd al-‘Azīm al-Bustawī.

find many *ḥadīths* mentioning the tidings of the Mahdī which the Prophet ﷺ gave this community. These *ḥadīths* run the range from authentic to weak; I will speak in detail about them later, but for now let us ask how the Islamic community have generally viewed these *ḥadīths*.

The Muslims have accepted the *ḥadīths* about the Mahdī:

Naturally, the Islamic community have always been quick to accept anything narrated authentically from the Prophet ﷺ with faith and certitude, and the matter of the Mahdī and his caliphate is certainly one of them.

‘Allāma Ibn Khaldūn⁶⁵¹ said, ‘Know that the dominant opinion among the people of Islam has always been that at the end of time, a man from the Prophetic Household will come forth to aid the religion and establish justice. The Muslims will follow him, and he will be given rule over all Muslim kingdoms, and he will be called the Mahdī. The appearance of the Antichrist and the other portents of the Last Hour established in authentic narrations will occur after he comes, and Jesus will either descend after him to slay the Antichrist, or descend alongside him and help him to slay him, and will pray behind the Mahdī.’⁶⁵²

However, despite this dominant opinion among the Islamic community over the ages, past and present, we can observe that some people have their doubts about accepting this concept. Some of them take the view that the Mahdī is Jesus the son of Mary ﷺ himself and that there is no other Mahdī; others are hesitant to accept the concept of the Mahdī; and others flat out reject it and say that it is fabricated and baseless. Especially in the recent past, this objection has arisen among many writers and men of letters.⁶⁵³

651 The famous historian Abū Zayd Walī al-Dīn ‘Abd al-Raḥmān ibn Muḥammad ibn Khaldūn al-Ḥaḍramī al-Ishbīlī, 732-808 AH. Best known for his *al-Iḥṣān wa-Diḥwān al-Mubtada’ wal-Khabr fi Tārīkh al-‘Arab wal-‘Ajam wal-Barbar*, known as *Tārīkh Ibn Khaldūn*, and especially for its introduction, *al-Muqaddima*. He authored several other works besides it. (*al-A‘lām*, 4/106.)

652 *Tārīkh, Muqaddima*, 1/555.

653 This trend of rejecting the Mahdī although present as a minority position in the past is more apparent in the modernist movements – the father of the ‘*da’wa salafiyya*’ Rashid Rida writes in his commentary of the Qur’ān *Tafsīr al-Manār* that the second coming of Jesus and belief in the Antichrist – Dajjāl (and hence also the belief in the Mahdī) are all to be interpreted metaphorically, he writes quoting his own teacher Muhammad Abdu;

‘...he could interpret the descent of Christ and his rule on earth as symbolising the dominance of his spirit and the secret of his message over the people, meaning the dominance of his teachings about mercy, love, peace and following the spirit of the law rather than merely sticking to its letter and adhering to its shell without its kernel, namely its wisdom and the purposes for which it was ordained...’

so the coming of Jesus is not actual but rather symbolic and further he continues

‘...He was also asked about the Antichrist and the prophecy of how Jesus will slay him. His response was that the Antichrist is a symbol of the corruptions, illusions and monstrosities that will be banished when the Law is followed as it should be and its secrets and wisdoms are implemented.’ [Pb]

THE IMAMS AND SCHOLARS WHO DECLARED THAT THE HADITHS OF THE MAHDĪ ARE MASS-TRANSMITTED

1. Ḥāfiẓ Abū al-Ḥasan Muḥammad ibn al-Ḥusayn al-Ābarī al-Sijzī⁶⁵⁴ said in his book *Manāqib al-Shāfi‘ī*:

‘Reports have been mass-transmitted from the Messenger of Allah ﷺ mentioning the Mahdī and how he will be from the Prophetic Household, and that he will rule for seven years and fill the earth with justice, and that Jesus ﷺ will emerge and aid him to slay the Antichrist, and that he will lead this community and Jesus will pray behind him, along with many other details of his story.’

These words have been quoted with approval by many imams and scholars, including:

- (i) Imam al-Qurṭubī⁶⁵⁵ in his book *al-Tadhkira bi-Aḥwāl al-Mawtā wa-Aḥwāl al-Ākbira*.⁶⁵⁶
- (ii) Imam Abū al-Ḥajjāj al-Mizzī⁶⁵⁷ in his book *Tabdhīb al-Kamāl*.⁶⁵⁸
- (iii) Imam Ibn Qayyim al-Jawziyya⁶⁵⁹ in his book *al-Manār al-Munīf*.⁶⁶⁰
- (iv) Ḥāfiẓ Ibn Ḥajar⁶⁶¹ in *Fath al-Bārī*⁶⁶² and *Tabdhīb al-Tabdhīb*.⁶⁶³

654 Ḥāfiẓ Imām Abū al-Ḥasan Muḥammad ibn al-Ḥusayn ibn Ibrāhīm al-Ābarī (named after Ābar, a village in Sijistan) al-Sijistānī, author of *Manāqib al-Shāfi‘ī*, d. 363 AH in his eighties. (*Tadhkirat al-Ḥuffāz* 3/955, *al-Mushtabah* 1/3, *Tabṣīr al-Muntabih* 1/30.)

655 Muḥammad ibn Aḥmad ibn Abī Bakr ibn Faraḥ al-Anṣārī al-Khazrajī al-Andalusī Abū ‘Abdallāh al-Qurṭubī, author of *al-Jāmi‘ li-Aḥkām al-Qur’ān* (known as *Tafsīr al-Qurṭubī*), and other works. He died 671 AH – see *al-A‘lām*.

656 *Al-Tadhkira*, 2/723.

657 Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf ibn ‘Abd al-Raḥmān ibn Yūsuf al-Mizzī al-Dimashqī (654-742 AH). Author of several works including *Tabdhīb al-Kamāl* and *Tuḥfat al-Asbrāf*. (*Tadhkirat al-Ḥuffāz*, 4/1499.)

658 *Tabdhīb*, 6/596.

659 Shams al-Dīn Abū ‘Abdallāh Muḥammad ibn Abī Bakr ibn Ayyūb al-Zur‘ī al-Dimashqī, (690-751 AH). Author of over one hundred works, including *Zād al-Ma‘ād* and *I‘lām al-Mūqī‘in*. (*Dbayl Ṭabaqāt al-Ḥanābila*, 2/452-477.)

660 *Al-Manār al-Munīf*, p. 142.

661 Shihāb al-Dīn Abū al-Faḍl Aḥmad ibn ‘Alī ibn Muḥammad al-Kinānī al-‘Asqalānī (773-852 AH). Author of *Fath al-Bārī* and *Tabdhīb al-Tabdhīb*, among others. (*Al-A‘lām*, 1/173.) See his biography in Part Two.

662 *Fath al-Bārī* 6/494.

663 *Tabdhīb al-Tabdhīb* 9/144.

- (v) Al-Sakhāwī⁶⁶⁴ in his book *Fath al-Mughbith*.⁶⁶⁵
 (vi) Al-Suyūṭī⁶⁶⁶ in his book *al-'Arf al-Wardī fi Akhbār al-Mahdī*.⁶⁶⁷
 (vii) Ibn Ḥajar al-Haytamī al-Makkī⁶⁶⁸ in his book *al-Ṣawā'iq al-Muhriqa*,⁶⁶⁹ and also in his book *al-Qawl al-Mukhtaṣar fi 'Alāmāt al-Mahdī al-Muntaẓar*, but attributing it to 'one of the scholars' rather than mentioning him by name.⁶⁷⁰
 (viii) Mulla 'Alī al-Qārī⁶⁷¹ in his book *Risāla al-Mahdī min Āl al-Rasūl*.⁶⁷²
 (ix) Mar'ī ibn Yūsuf al-Ḥanbalī⁶⁷³ in his book *Fawā'id al-Fikr fi Zuhūr al-Mahdī al-Muntaẓar*, as mentioned by Ṣiddīq al-Ḥasan Khan in *al-Idbā'a*.⁶⁷⁴
 (x) Muḥammad al-Barzanjī⁶⁷⁵ in his book *al-Isbā'a fi Asbrāt al-Sā'a*.⁶⁷⁶
 (xi) Al-Zurqānī⁶⁷⁷ in *Sharḥ al-Mawāhib*.⁶⁷⁸

In addition to those who sufficed with citing the words of al-Ābarī, other scholars declared that the *ḥadīths* of the Mahdī are mass-transmitted. They include:

664 Shams al-Dīn Muḥammad ibn 'Abd al-Raḥmān al-Sakhāwī (831-902 AH). Among his better-known works are *al-Daw' al-Lāmi'* and *Fath al-Mughbith*. See *al-A'lām*.

665 *Fath al-Mughbith*, 3/41.

666 Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad al-Khudayrī al-Suyūṭī (849-911 AH). Author of around six hundred works, including *al-Jāmi'*, *al-Ṣaghīr*, *Tadrib al-Rāwī*, *al-Itqān* and others. (*al-A'lām*, 4/71.) See his biography in Part Two.

667 *Al-Ḥāwī fil-Fatāwī*, 2/165.

668 Shihāb al-Dīn Abū al-'Abbās Aḥmad ibn Muḥammad ibn 'Alī al-Haytamī al-Sa'dī al-Anṣārī al-Makkī (909-974 AH). Author of many works including *al-Ṣawā'iq al-Muhriqa* and *al-Fatāwī al-Ḥadīthiyya*. (*al-A'lām*, 1/223.)

669 *al-Ṣawā'iq al-Muhriqa*, p. 99.

670 *al-Qawl al-Mukhtaṣar*, 118.

671 Nūr al-Dīn 'Alī ibn Muḥammad Sulṭān al-Qārī al-Harawī al-Makkī (d. 1014 AH). Among his works were *Sharḥ al-Mishkāt* and *Tadbkirat al-Mawḍū'āt*. (*al-A'lām*, 5/166.)

672 *Risālat al-Mahdī*, p. 25.

673 Mar'ī ibn Yūsuf ibn Abī Bakr al-Karamī al-Maqdisī al-Ḥanbalī. Author of over seventy works, including *Fawā'id al-Fikr fi Zuhūr al-Mahdī al-Muntaẓar*. Died 1033 AH. (*al-Zirkili*, *al-A'lām*, 8/88)

674 *al-Idbā'a*, p. 147.

675 Muḥammad ibn 'Abd al-Rasūl ibn 'Abd al-Sayyid al-Ḥusaynī al-Barzanjī (1040-1103 AH). Born in Barzanj, and settled in Madina, where he died. Authored many works, including *al-Isbā'a*. (*al-Zirkili*, *al-A'lām*, 7/75.)

676 *al-Isbā'a*, p. 87.

677 Abū 'Abdallāh Muḥammad ibn 'Abd al-Bāqī ibn Yūsuf al-Zurqānī al-Miṣrī al-Azharī al-Mālikī (1055-1122). Authored several works, including *Sharḥ al-Muwaṭṭa'* and *Sharḥ al-Mawāhib*. (*al-A'lām* 7/55, *al-Risāla al-Mustaṭrafā* p. 143.)

678 Mentioned by al-Kattānī in *Nazm al-Mutanāthir*, p. 145.

2. Muḥammad ibn Rasūl al-Ḥusaynī al-Barzanjī (d. 1103), who said in his book *al-Isbā'a fi Asbrāt al-Sā'a*:

Chapter Three, on the major signs and close portents that will precede the Hour. They are also many, and one of them is the Mahdī, who will be the first of them. Know that the *ḥadīths* about him, with all their varied narrators, are countless...⁶⁷⁹

As you know, the *ḥadīths* about the existence of the Mahdī and how he will appear at the end of time, and how he will be a descendant of the Messenger of Allah ﷺ through Fāṭima have reached the level of virtual mass-transmission, and cannot rationally be denied...⁶⁸⁰

The most that is affirmed by the many well-known authentic reports, which have reached the level of virtual mass-transmission, are the major signs. One of these, indeed the first of these, is the appearance at the end of time of the Mahdī, a scion of Fāṭima, who will fill the earth with justice, just as it was previously filled with injustice...⁶⁸¹

3. Another of the scholars who declared the mass-transmitted status of the *ḥadīths* of the Mahdī was Sheikh Muḥammad al-Safārīnī,⁶⁸² who said in his book *Lawā'ih al-Anwār al-Bahiyya*:

The correct opinion according to the people of truth is that the Mahdī is not Jesus, but will appear before Jesus descends. There are many reports about his appearance, enough that they are at the level of virtual mass-transmission, and this has been generally accepted by the scholars of the Sunna to the point where it is one of their accepted doctrines... It is related from many of the Companions with various narrations, and also from the Followers and those who came after them, in such numbers as to make it a certainty. Therefore belief in the coming of the Mahdī is obligatory, as has been declared by the people of knowledge and recorded in the doctrines of the *Ahl al-Sunna wal-Jamā'a*.⁶⁸³

679 *al-Isbā'a*, p. 87.

680 *Ibid*, p. 112.

681 *Ibid*, p. 189.

682 Shams al-Dīn Abū al-'Awn Muḥammad ibn Aḥmad ibn Sālim al-Safārīnī (1114-1188 AH), a scholar of *ḥadīth*, fundamentals and literature. Author of several works, including *al-Durar al-Maṣnū'āt fi al-Aḥādīth al-Mawḍū'āt*, *Lawā'ih al-Anwār* and *Bahiyya wa-Sawā'iq al-Asrār al-Athariyya al-Ma'niyya fi 'Iqd Aḥl al-Firqa al-Marḍiyya*. (*al-Zirkili*, *al-A'lām*, 6/240.)

683 *Lawā'ih al-Anwār al-Bahiyya* 2/80, *Mukhtaṣar Lawā'ih al-Anwār* p. 343.

4. Another was Sheikh Muḥammad ibn Ja'far al-Kattānī,⁶⁸⁴ who said in his book *Nazm al-Mutanāthir min al-Ḥadīth al-Mutawātir*:

In conclusion, the *ḥadīths* about the Awaited Mahdī are mass-transmitted, just as are those about the Antichrist and the descent of our master Jesus son of Mary ﷺ .⁶⁸⁵

THE SUNNIS' POSITION ON THE MAHDĪ

Given their principle of adhering to primary texts in all things, the Sunni view is that the Mahdī will be one of the righteous Muslim caliphs. He will be born when Allah wills, and grow as a normal human being according to the Way of Allah with His creation. He will ascend to rule when Allah wills, and rule with justice, following in the footsteps of the Messenger of Allah ﷺ , and this will bring in an age of prosperity and peace. The best expression of the Sunni beliefs about this matter is the aforementioned statement of Abū al-Ḥasan al-Ābarī:

'Reports have been mass-transmitted from the Messenger of Allah ﷺ mentioning the Mahdī and how he will be from the Prophetic Household, and that he will rule for seven years and fill the earth with justice, and that Jesus ﷺ will emerge and aid him to slay the Antichrist, and that he will lead this community and Jesus will pray behind him.'

Now this is an easy matter to believe in, for a caliphate of this kind is not something that the mind has trouble accepting or that the heart is uneasy with. Indeed it has precedents, the best of which are the righteous caliphates of early Islam, in which mankind witnessed the best example of just rule aside from that of the prophets. If such leaders existed at the outset of the Islamic era, it is not impossible or even unlikely that someone at a later time might be cut from the same cloth as them and be their equal in ruling by Allah's law and implementing it on earth.

However, after the civil unrest and disputes arose among the Muslims and they split into factions and sects, political and partisan elements became involved which changed this concept from its true reality into a fanciful myth upheld by certain sects.

684 Abū 'Abdallāh Muḥammad ibn Ja'far ibn Idrīs al-Kattānī al-Ḥasanī al-Fāsī (1274-1345 AH), the historian and *ḥadīth* scholar. Author of many works, including *al-Risāla al-Mustaṭrafa* and *Nazm al-Mutanāthir fī al-Ḥadīth al-Mutawātir*.

685 *Nazm al-Mutanāthir*, p. 229.

THE IMPORTANCE GIVEN BY SCHOLARS PAST AND PRESENT TO THE ISSUE OF THE MAHDĪ

Given the importance of this subject and its significance for the Islamic community, and indeed the whole human community, and given also the eagerness of the Muslims to preserve all that has been related from the Messenger of Allah ﷺ about the doctrine, action, ethics, interactions, stories of peoples past and present, and matters of the unseen pertaining to the Hereafter and otherwise – given all this, the scholars and *ḥadīth* experts have endeavoured to collect all the *ḥadīths* about the Mahdī as well.

The methods employed by *ḥadīth* scholars when collecting *ḥadīths* differ from scholar to scholar. Some grouped them by Companions, putting all the *ḥadīths* of a given Companion in one section; collections following this method are called *musnad*. Others grouped them by sheikh, putting all the *ḥadīths* of a given sheikh in one section; collections following this method are called *mu'jam*. But the most common method employed by the *ḥadīth* scholars is to group *ḥadīths* by topic, arranging them in volumes and chapters; collections following this method are called *jāmi'* or *sunan*. This method reveals the inclinations and ideas of the authors, through their chapter arrangement. I shall now mention some of the *ḥadīth* scholars I know to have given importance to the subject of the Mahdī in their books.

1. 'Abd al-Razzāq ibn Hammām ibn Nāfi' al-Ḥumayrī, Abū Bakr al-Ṣan'ānī, d. 211 AH. His *Muṣannaf* collection is well-known, and contains a chapter entitled 'The Mahdī', in which he cites eleven *ḥadīths*, some going back to the Prophet ﷺ and others going back to early Muslims.⁶⁸⁶
2. Nu'aym ibn Ḥammād ibn Mu'āwiya ibn al-Ḥārith al-Khuzā'i, Abū 'Abdallāh al-Marwazī, d. 228 AH.⁶⁸⁷ He compiled a book entitled *Kitāb al-Fitan* [The Book of Tribulations], in which he placed a great emphasis on the *ḥadīths* about the Mahdī: those going back to the Prophet ﷺ , those going back to early Muslims, those with interrupted chains of transmission, statements of certain figures, and narrations of the Jews and Christians. It would not be an exaggeration to call it the most extensive primary text I know of on the subject. Most of the narrations in al-Suyūṭī's *al-'Arf al-Wardī* are taken from it.

Several chapters of the book are devoted to the Mahdī: his name, his lineage, his attributes, his character, his life, his justice, the prosperity of his rule, his signs, his pledge of allegiance, his wars, the duration of his rule and what will come after him, and so on. In every chapter he cites several *ḥadīths* and traditions,

686 'Abd al-Razzāq, *Muṣannaf*, 11/371.

687 *Taqrib al-Tahdhīb*, 2/305.

as well as mentioning other *ḥadīths* and traditions connected to the Mahdī in other chapters.⁶⁸⁸

But to what extent can we rely on this book? Well, as for its author, al-Bukhārī narrated from him directly, and the rest apart from al-Nasā'ī narrated from him via an intermediary. Al-Khaṭīb said that according to some, he was the first man ever to compile a *musnad*. He was a jurist and one of the most knowledgeable people about the laws of inheritance. He adhered faithfully to the Sunna, and was imprisoned during the 'created Qur'ān' controversy, dying in prison. He was a staunch opponent of the rationalists.

3. Abū Bakr ibn Abī Shayba, d. 235 AH. Author of the large *muṣannaf* collection entitled *Muṣannaf Ibn Abī Shayba*.⁶⁸⁹ In this book he collected all the *ḥadīths* of the Mahdī in a single section, citing sixteen narrations, some *ḥadīths* and others traditions.
4. Ibn Mājah, Muḥammad ibn Yazīd al-Rib'ī al-Qazwīnī, d. 273 AH. Author of the well-known collection *al-Sunan*, the 'Book of Tribulations' of which contains a chapter entitled 'The Appearance of the Mahdī', containing seven *ḥadīths*.⁶⁹⁰
5. Abū Dāwūd, Sulaymān ibn al-Ash'ath al-Sijistānī, d. 275 AH. Author of *al-Sunan*, which contains a book entitled 'The Book of the Mahdī', containing thirteen *ḥadīths*.⁶⁹¹
6. Al-Tirmidhī, Abū 'Īsā Muḥammad ibn 'Īsā ibn Sūra al-Tirmidhī, d. 297 AH. The author of *al-Jāmi'* which contains the Book of Tribulations with a chapter entitled 'What Has Been Related About the Mahdī', containing three *ḥadīths*. He said after the first *ḥadīth*, 'There are other *ḥadīths* on the same subject on the authority of 'Alī, Abū Sa'īd, Umm Salama and Abū Hurayra'.⁶⁹²
7. Ibn Khuzayma, Abū Bakr Muḥammad ibn Ishāq al-Salamī al-Nīsābūrī, d. 311 AH. I have not been able to find what he wrote on the subject, but al-Munāwī mentioned him among those who collected the *ḥadīths* of the Mahdī.⁶⁹³ Only four volumes of Ibn Khuzayma's *Ṣaḥīḥ* have been printed, up as far as the Book of Rites of the Pilgrimage. I do not know, therefore, if he collected the *ḥadīths* about the Mahdī in the *Ṣaḥīḥ* or in another book; it is notable that he did author a book entitled 'The Book of Tribulations'.⁶⁹⁴

688 *Kitāb al-Fitan*, 89b-105a.

689 *Muṣannaf*, vol. 2, part 2 (321b-322a).

690 Ibn Mājah, *Sunan* (6/1366-1368).

691 Abū Dāwūd, *Sunan* (4/106-109).

692 Al-Tirmidhī, *Sunan* (4/505, 506).

693 *Fayḍ al-Qadīr* (1/363).

694 Ibn Khuzayma, *Ṣaḥīḥ* (1/14), Dr. Muṣṭafā al-A'zamī's introduction.

8. Ibn Ḥibbān, Abū Ḥātim ibn Ḥibbān al-Tamīmī al-Bustī, d. 354 AH. In his *Ṣaḥīḥ*, he included several chapters on the Mahdī, including:

- 'A text directly stating that the people whom the ground will swallow up will be none other than the ones who head towards the Mahdī with the aim of supplanting him.'
- 'How the Mahdī will appear after injustice and tyranny have spread through the world and overcome truth and righteousness.'
- 'The texts concerning the name of the Mahdī and his father's name, contrary to those who claimed that the Mahdī is Jesus the son of Mary.'
- 'How the Mahdī's character will resemble the character of the chosen Prophet ﷺ.'
- 'The texts describing the era at the end of time in which the Mahdī will appear.'
- 'The place where allegiance will be sworn to the Mahdī.'⁶⁹⁵

He also cited several other *ḥadīths* related to the Mahdī in other places in the book. Al-Haythamī⁶⁹⁶ collected these *ḥadīths* in *Mawārid al-Zam'ān fī Fawā'id Ibn Ḥibbān*, in the chapter 'What Has Been Related About the Mahdī'.⁶⁹⁷

Other authors of *musnad* collections, *mu'jam* collections and other works of history and transmission have narrated many *ḥadīths* about the Mahdī without devoting specific chapters to the subject because of how they arranged their works according to the first or last narrator of the chain. Others then arranged them into chapters on the Mahdī.

PROPHETIC HADITHS ABOUT THE MAHDĪ

1. 'Alī reported that the Messenger of Allah ﷺ said:

The Mahdī will be one of us, the Folk of the Household. Allah will rectify him in a single night.⁶⁹⁸

695 *Ibid*, 293a-294b.

696 Ḥāfiẓ Nūr al-Dīn Abū al-Ḥasan ibn Abī Bakr ibn Sulaymān al-Haythamī (735-807 AH). He compiled the unique narrations of different *ḥadīth* collections, and one of his most important works was *Majma' al-Zawā'id*. (Al-Suyūṭī, *Ḍhayl Ṭabaqāt al-Ḥuffāẓ*, p. 372.)

697 *Mawārid al-Zam'ān fī Zawā'id Ibn Ḥibbān*, p. 463.

698 Ibn Kathīr said, 'That is, He will relent to him and give him grace, inspiration and guidance that he did not have before.' (*Al-Fitan wal-Malāḥim*, 1/31.)

Narrated by Ibn Mājah,⁶⁹⁹ Aḥmad⁷⁰⁰ and Ibn Abī Shayba.⁷⁰¹

2. 'Abdallāh reported that the Messenger of Allah ﷺ said:

When the black flags come from Khorasan, go to them, for among them will be Allah's vicegerent, the Mahdī.

Narrated by Abū al-Fath al-Azdi.⁷⁰²

3. Abū Sa'īd al-Khudrī reported that the Messenger of Allah ﷺ said:

In my community's final days, the Mahdī will appear. Allah will give him rain, and the earth will give forth its crops. He will create much wealth, and there will be abundant livestock, and the community will become immense. He will live for seven or eight [years].'

Narrated by al-Hākim.⁷⁰³

4. Abū Sa'īd al-Khudrī reported that the Messenger of Allah ﷺ said:

The Mahdī will be descended from me. He will have a broad forehead and a straight nose. He will fill the earth with balance and justice, just as before it was filled with injustice and tyranny. He will reign for seven years.'

Narrated by Abū Dāwūd,⁷⁰⁴ al-Hākim⁷⁰⁵ and Nu'aym ibn Ḥammād.⁷⁰⁶

5. Abū Sa'īd al-Khudrī reported that the Messenger of Allah ﷺ said:

The Mahdī will appear in my community, whether his life is long or short. He will live for seven, eight or nine years. He will fill the earth with balance and justice, and the earth will give forth its crops, and the heavens will pour with rain.

Ibn Abī Shayba adds:

During his time, my community will experience a life they never had before.

699 *Sunan*, 2/1367, no. 4085.

700 *Musnad*, 1/84.

701 *Muṣannaf*, 321b.

702 Mentioned in *al-Mawḍū'āt*, (2/38), *al-La'ālī al-Maṣnū'a* (1/437), *al-Qawl al-Musaddad fi al-Dbabb 'ind al-Musnad* (p. 59-60), *Lisān al-Mizān* (2/166), *Tanzih al-Sharī'a* (2/18).

703 *Al-Mustadrak*, 4/557, 558.

704 *Sunan*, 4/106.

705 *Mustadrak*, 4/557.

706 *Kitāb al-Fitan*, 100b, 99a, 104a.

Narrated by Aḥmad,⁷⁰⁷ Ibn Abī Shayba⁷⁰⁸ and Nu'aym ibn Ḥammād.⁷⁰⁹

6. Jābir reported that the Messenger of Allah ﷺ said:

Jesus the son of Mary will descend, and their Emir, the Mahdī, will say, 'Come and lead us in prayer', but he will say, 'No, they are each other's emirs.' Thus will Allah honour this community.

Narrated by al-Ḥārith ibn Abī Usāma⁷¹⁰ and Abū Nu'aym in *Akbbār al-Mahdī*, as stated by al-Suyūṭī in *al-'Arf al-Wardī*.⁷¹¹

7. Thawbān reported that the Messenger of Allah ﷺ said:

Three of you will fight for power, all of them sons of a caliph, but none of them will win it. Then the black flags will come from the east, and they will fight you more fiercely than any people were ever fought.

Thawbān said, 'Then he said something I cannot recall, and then said:

When you hear of him, go to him and pledge allegiance to him, even if you have to crawl over snow to get to him; for he is Allah's vicegerent, the Mahdī.

Narrated by Ibn Mājah,⁷¹² al-Hākim⁷¹³ and al-Bayhaqī.⁷¹⁴

8. Umm Salama ؓ reported that she heard the Messenger of Allah ﷺ say:

The Mahdī will be from my family, from the descendants of Fāṭima.

Narrated by Abū Dāwūd,⁷¹⁵ Ibn Mājah⁷¹⁶ and al-Hākim.⁷¹⁷

SAYINGS OF THE SALAF AL-ṢĀLIḤ ABOUT THE MAHDĪ

9. It is reported that 'Alī said:

707 *Musnad*, 3/26-27.

708 *Muṣannaf*, vol. 2, 321b.

709 *Al-Fitan*.

710 Al-Imām al-Ḥāfiẓ Abū Muḥammad al-Ḥārith ibn Muḥammad ibn Abī Usāma Dāhir al-Tamīmī al-Baghdādī (186-282 AH). Author of *al-Musnad*. (*Tadhkirat al-Ḥuffāz*, 2/619.)

711 *Al-Ḥawī*, 2/134.

712 *Sunan*, 2/1367, no. 4084.

713 *Mustadrak*, 4/463.

714 *Dalā'il*, 6/515.

715 *Sunan*, 4/107.

716 *Sunan*, 2/1368, no. 4086.

717 *Mustadrak*, 4/557.

The Mahdī will be one us, the Folk of the Household. Allah will rectify him in a single night.

Narrated by Ibn Abī Shayba in the *Muṣannaf*.

10. Muḥammad ibn al-Ḥanafīyya said:

We were with 'Alī عليه السلام when a man asked him about the Mahdī. 'Alī said, 'Indeed, indeed!' Then he gestured the number seven with his hand and said, 'He will appear at the end of time, when a man who says, "Allah, Allah" is killed. Allah will cause people to gather around him like clouds, and Allah will reconcile their hearts so that they will not be unwelcoming nor overjoyed with anyone who joins them. They will be gathered together like the people of Badr, with no precedent or antecedent, and will be as numerous as the people of Saul who crossed the river with him.'

Abū al-Ṭufayl said:

Ibn al-Ḥanafīyya said, 'Would you like to see him?' I said, 'Yes.' He said, 'He will come forth from between these two rugged mountains.' I said, 'without doubt, by Allah, I shall not leave it until I die.'

And he did die there, i.e. in Makka, may Allah guard it.

Narrated by al-Ḥākim.⁷¹⁸

11. Ibn 'Abbās is reported to have said:

Three will arise from us: the spiller of blood, the aided one, and the Mahdī.

Narrated by Ibn Abī Shayba,⁷¹⁹ al-Khaṭīb al-Baghdādī⁷²⁰ and al-Bayhaqī.⁷²¹

12. Mujāhid reported that one of the Companions of the Prophet صلى الله عليه وسلم told him:

The Mahdī will not appear until a pure soul is killed. When this pure soul is killed, everyone in heaven and earth will be enraged with the killers, and the people will go to the Mahdī and escort him out as a bride is escorted to her groom on the night of the marriage. He will fill the earth with balance

718 *Mustadrak*, 4/445.

719 *Muṣannaf*, 321b.

720 *Tārīkh Baghdād*, 5/391.

721 *Dalā'il*, 6/514.

and justice, and the earth will give forth its crops, and the heavens will pour forth their rain, and my community will enjoy such bliss in his reign as they had never experienced before.

Narrated by Ibn Abī Shayba.⁷²²

13. 'Abdallāh ibn 'Amr is reported to have said:

O people of Kufa, you will be the happiest of people when the Mahdī comes.

Narrated by Ibn Abī Shayba,⁷²³ Abū 'Amr al-Dānī⁷²⁴ and Ibn Sa'd, according to al-Suyūṭī.⁷²⁵

14. It is reported that Ibn Sīrīn said:

The Mahdī will be from this community, and he will be the one to lead Jesus the son of Mary in prayer.

Narrated by Ibn Abī Shayba⁷²⁶ and Nu'aym ibn Ḥammād.⁷²⁷

15. It is reported that 'Alī ibn 'Abdallāh ibn al-'Abbās said:

The Mahdī will not appear until a sign rises with the sun.

Narrated by 'Abd al-Razzāq,⁷²⁸ Nu'aym ibn Ḥammād⁷²⁹ and Abū al-Ḥasan al-Ḥarbī.⁷³⁰

16. Ibrāhīm ibn Maysara said:

I said to Ṭāwūs, 'Was 'Umar ibn 'Abd al-'Azīz the Mahdī?' He replied, 'He was a *mahdī* [guided one], but not *the* Mahdī. When he comes, the doers of good will be increased in goodness, and the doers of evil will be forgiven for their evil. He will spend great amounts of wealth, work the labourers hard, and be merciful to the poor.'

722 *Muṣannaf*, 321b, 322.

723 *Muṣannaf*, 321b.

724 *Al-Sunan al-Wārida fil-Fitan*, 5/1058, no. 578.

725 *Al-Ḥāwī*, 2/138.

726 *Muṣannaf*, 321b.

727 *Al-Fitan*, 103a.

728 *Muṣannaf*, 11/373, no. 20775.

729 *Al-Fitan*, 91b.

730 *Al-Ḥāwī*, 2/136.

Narrated by Ibn Abī Shayba,⁷³¹ Nu‘aym ibn Ḥammād⁷³² and Abū Zur‘a al-Dimashqī.⁷³³

17. It is reported that Qatāda said:

I said to Sa‘īd ibn al-Musayyib, ‘Is the Maḥdī real?’ He replied, ‘He is real.’ I said, ‘What tribe will he be from?’ He said, ‘Quraysh.’ I said, ‘What branch of Quraysh?’ He said, ‘The Banū Hāshim.’ I said, ‘What branch of the Banū Hāshim?’ He said, ‘The descendants of ‘Abd al-Muṭṭalib.’ I said, ‘Through which descendant of ‘Abd al-Muṭṭalib?’ He said, ‘From the line of Fāṭima.’

Narrated by Nu‘aym ibn Ḥammād,⁷³⁴ Abū ‘Amr al-Dānī⁷³⁵ and Ibn al-Munādī, according to al-Sulamī.⁷³⁶

18. It is reported that Maṭar said:

We have heard that the Maḥdī will do something that ‘Umar ibn ‘Abd al-‘Azīz did not do. We said, ‘What is that?’ He said, ‘A man will come to him and ask him for something, and he will say, “Go to the treasury and take it”, and he will go and take it. Then he will go out and see that the people are all full, and he will feel regret and go back to him and say, “Take back what you gave me.” But he will refuse, and say, “We give; we do not take.”’

Narrated by Nu‘aym⁷³⁷ and Abū ‘Amr al-Dānī.⁷³⁸

19. It is reported that al-Sumayṭ said:

He will share a name with a Prophet, and will be fifty-one or fifty-two when he appears, and will rule the people for seven years – or perhaps he said eight years.

Narrated by Abū ‘Umar al-Dānī.⁷³⁹

731 *Muṣannaf*, 321b.

732 *Al-Fitan*, 103a, 99b.

733 *Tārikh*, 1/572, text 1592.

734 *Al-Fitan*, p. 102.

735 *Al-Sunan al-Wārida*, 5/1056, no. 574, 5/1060, no. 580.

736 *Aqd al-Durar*, p. 23.

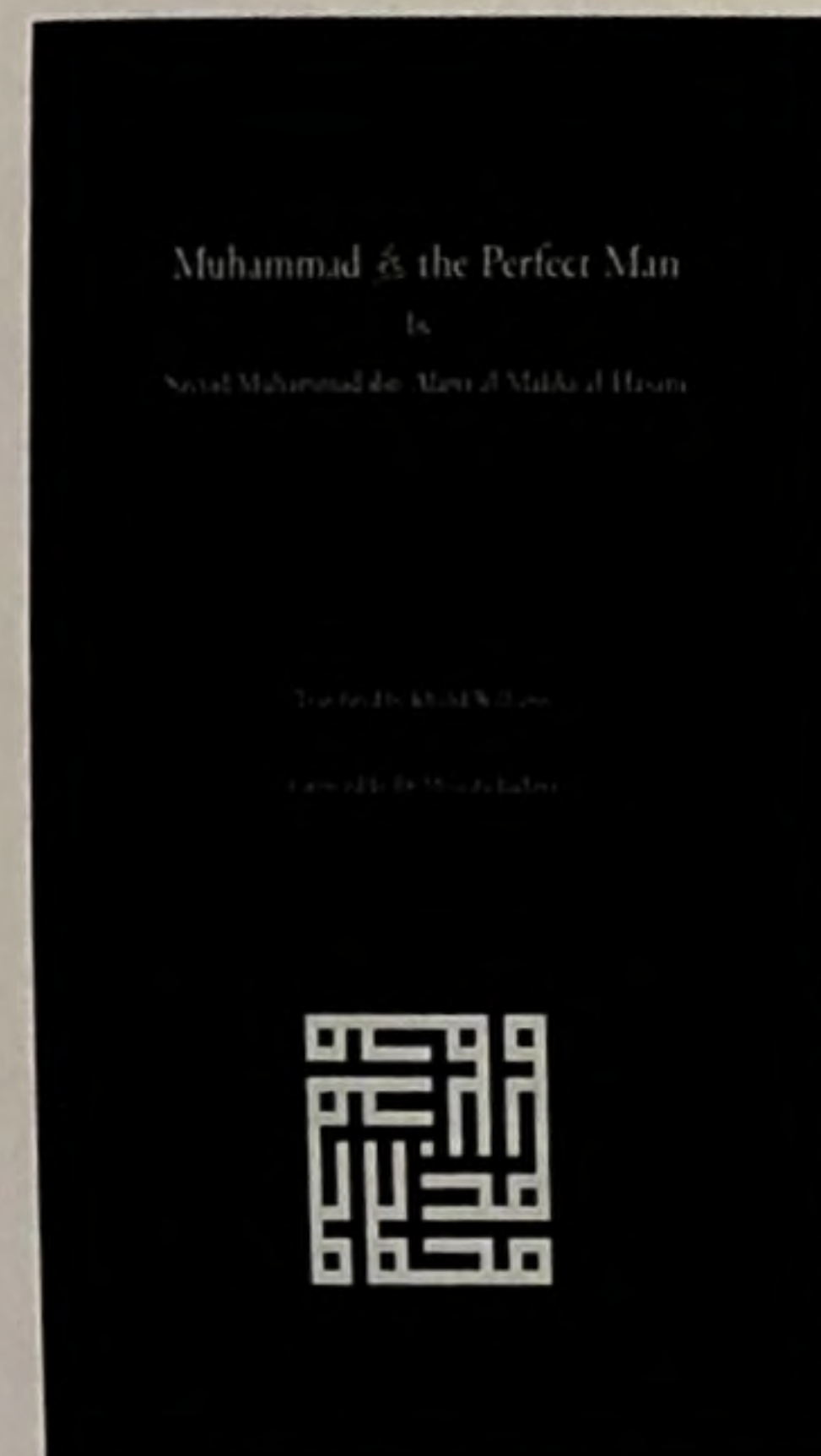
737 *Al-Fitan*, 99a.

738 *Al-Sunan al-Wārida*, 5/1065, no. 585.

739 *Ibid*, 5/1058, nos. 576, 577.

ALSO FROM VISIONS OF REALITY BOOKS

MUḤAMMAD ﷺ THE PERFECT MAN



IN THIS book Sayyid Muḥammad ibn ‘Alawī al-Mālikī, may Allah be merciful to him, writes with great erudition and love about the perfection of the last of the Messengers, Muḥammad ﷺ, sourcing every point from careful exegesis of *āyāt* of Qur’ān, well known hadith and episodes from the *sīrah*. Following in the esteemed footsteps

of Qāḍī ‘Iyād, whose universally respected *ash-Shifā’* has always been the benchmark against which other such works are measured, Sayyid Muḥammad has nevertheless added immeasurably to this noble tradition and produced a genuinely new work of great insight and *bārakah*, may Allah reward him well.

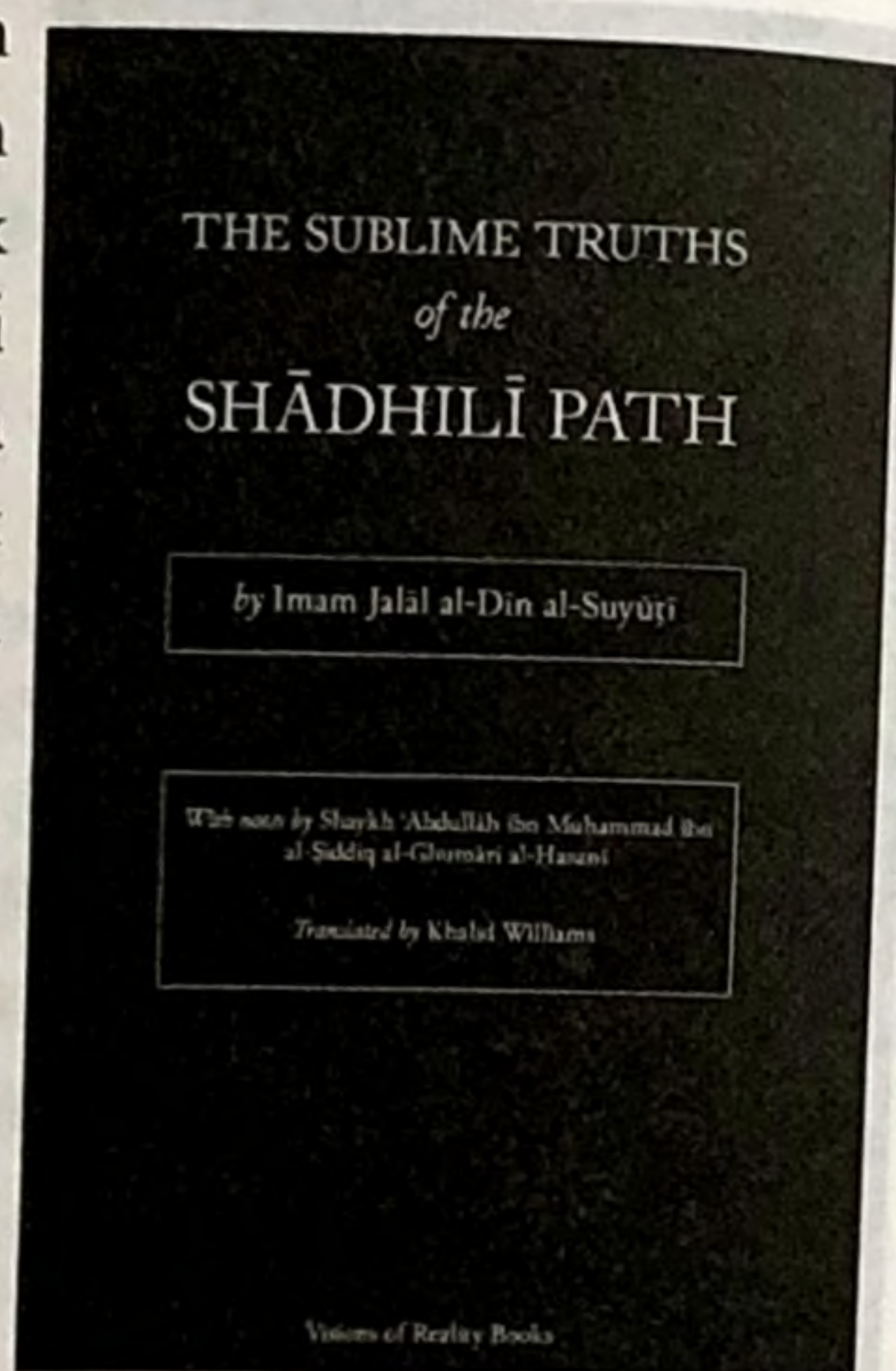
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THE SUBLIME TRUTHS OF THE SHĀDHILĪ PATH

THIS IS the translation of Imam Jalāl al-Dīn al-Suyūṭī's magisterial work on one of the major Sufi Tariqas. The Shadhili Tariqa is named after one of the most outstanding of the Awliya Shaykh Abū al-Ḥasan al-Shādhilī, who would be visited by scholars, such as Sulṭān al-'Ulamā' Shaykh 'Izz al-Dīn ibn 'Abd al-Salām and Shaykh Taqī al-Dīn ibn Daqīq al-Īd. This work meticulously looks at the science of *tassawuf* and shows that Shariah compliancy is the basis of the Sufi path, as Imam al-Suyūṭī writes:

The science of Sufism [*taṣawwuf*] is an inherently noble and exalted science. The guiding imams of Islam, both of old and of recent times, have always carried its torch, honoured its standing, venerated its followers and had faith in its masters; for they are the Friends of Allah and the chosen elect of His servants after the prophets and messengers. Yet there have always been those who have infiltrated it and disguised themselves as such masters, when in truth they are nothing of the kind; they have spoken with neither knowledge nor realisation [*taḥqīq*], and thus gone astray and led others astray along with them.

With the emergence of the Shadhili Tariqa in the West, this translation will be a welcome addition to traditional Islamic literature in English.



THE VIRTUES OF IMAM ABŪ ḤANĪFA

AL-IMĀM AL-A'ZAM Abū Ḥanīfa was the founder of the madhhab that bears his name, which was given its fullest expression by his 'Two Companions', Imām Abū Yūsuf and Imām Muḥammad ibn al-Ḥasan. It is the largest of the four madhhabs and is most extensive in the East, but with a sizeable presence in Europe and the West with the presence of immigrant Turkish and Pakistani Muslim communities.

Imām al-Dhahabī was born in Damascus in 673 AH. Over 1,200 scholars transmitted hadiths from him via direct transmission and ijāza. His authored works amount to almost one hundred books. He was a man of noted intelligence and a renowned ḥāfiz. He continued to write until he lost his sight in the year 743, and died on the eve of Monday the 3rd of Dhul-Qa'da, 748 in Damascus.

With extensive notes by Shaykh Abū al-Wafā' al-Afghānī (1310-1395AH) and Shaykh Muḥammad Zāhid ibn Ḥasan al-Kawtharī al-Ḥanafī al-Ash'arī (1296-1371AH) this work will be indispensable to the serious student.

A JOURNEY OF LOVING HEARTS TO THE
MASTER OF DIVINE ENVOYS

*A Guide to Visiting the Messenger of God
and his Blessed Mosque*



This is the definitive guide to visiting the Messenger of God, may peace and blessings be upon him, with high adab and courtesy the book takes the visitor to the Radiant City of Madina, and the Blessed Mosque of the Messenger of God, and onwards through to presenting oneself in front of the Best of Creation ﷺ.

En route the authors dedicate chapters to The Merits of the Possessor of the Tremendous Character, the Shariah position of visiting him, Attributes of the City of the Messenger of God and his blessed Mosque, Recommendations for the Visitor of Madina the Radiant, Names of the Chosen One, The Good Manners in Standing in the Presence of the Chosen One, How to Visit the Beloved ﷺ.

This is a tremendous work which will be a valuable addition to the traditional Islamic literature in the English language.

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The Sublime Truths of the Shadhili Path by Imam al-Suyuti

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The *Perfect Family – Virtues of the Ahl al-Bayt* is an unparalleled work about the position of the people of the Sunna on the beloved family of the Messenger of Allah ﷺ.

With a foreword by Dr. Mostafa al-Badawi, it comprises Imam al-Suyūṭī's *Ihyā' al-Mayt bi-Faḍā'il Ahl al-Bayt* 'Reviving the Dead: the Virtues of the Prophetic Household', Ibn Shahīn's *Faḍā'il Fāṭima*, Imam al-Suyūṭī's *al-Thughūr al-Bāsima fī Manāqib Sayyidatinā Fāṭima* 'The Radiant Smile – On the Virtues of Our Lady Fāṭima', Imam an-Nasā'ī's *Khaṣā'is Imam 'Alī* 'The Unique Distinctions of 'Alī', the chapters on *Faḍā'il* and *Manāqib* of Ahl al-Bayt from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* with the commentaries of Imam al-Nawawī and Ibn Hajar al-'Asqalānī.

Only the works of highly respected traditional Sunni hadith scholars were selected to ensure that no question of authenticity would remain. The result is a remarkable work capturing the due reverence that the Prophet ﷺ held for his family and the immense veneration of the Companions for them.